

سنن ابوداؤد

SUNAN ABU DAWUD

English Translation with Explanatory Notes
by

Prof. Ahmad Hasan

Volume - III

SUNAN ABU DAWUD

ENGLISH TRANSLATION WITH
EXPLANATORY NOTES

by

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XVIII. KITĀB AL-AQḌIYAH

[BOOK OF THE OFFICE OF JUDGE]

Chapter 1338

SEEKING THE OFFICE OF JUDGE

(3564) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: He who has been appointed a judge has been killed without a knife.³⁰¹⁰

(3565) Abū Hurairah reported the Prophet (may peace be upon him) as saying: He who has been appointed a judge among the people has been killed without a knife.

Chapter 1339

ON A JUDGE WHO COMMITS AN ERROR

(3566) Buraidah reported the Prophet (may peace be upon him) as saying: Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell.

Abū Dāwūd said: On this subject this is the soundest tradition, that is, the tradition of Ibn Buraidah: Judges are of three types.

(3567) 'Amr b. al-ʿĀṣ reported the Apostle of Allah (may peace be upon him) as saying: When a ruler gives a decision having tried his best to decide correctly and is right, he will have double reward; and when he gives a decision having tried his best

3010 A number of traditions express disapproval of undertaking the office of judge, for there is always a danger of giving a wrong decision. An animal killed with a knife does not feel so much trouble as the one which is killed without a knife. This simile refers to profound and perpetual trouble for a judge. If he gives right decision the defeated party will be displeased with him. If he gives wrong judgment, he will be punished in the next world. This tradition indicates that a man should avoid the office of judge as far as possible, for it involves great responsibility.

to decide correctly and is wrong, he will have a single reward.³⁰¹¹

I narrated it to Abū Bakr b. Ḥazm. He said: Abū Salamah reported from Abū Hurairah in a similar manner.

(3568) Abū Hurairah reported the Prophet (may peace be upon him) ﷺ saying: If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell.

(3569) Ibn 'Abbās said: "If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers" up to "wrongdoers."³⁰¹² These three verses were revealed about the Jews, particularly about Quraizah and al-Nadīr.³⁰¹³

Chapter 1340

SEEKING THE OFFICE OF JUDGE AND MAKING HASTE IN ARRIVING AT A DECISION

(3570) 'Abd al-Raḥmān b. Bishr al-Anṣārī al-Azraq said: Two men from the locality of Kindah came while Abū Mas'ūd al-Anṣārī was sitting in a circle. They said: Is there any man who decides between us. A man from the circle said: I Abū Mas'ūd took a handful of pebbles and threw at him, saying: Hush! It is disapproved to make haste in decision.³⁰¹⁴

(3571) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying: If anyone desires the office of judge and seeks help for it, he will be left to his own devices; if anyone does not desire it, nor does he seek help for it, Allah will

3011. This shows that a competent *mujtahid* is not a sinner if he commits an error in his decision, rather he will get a single reward. In case he is right, he will get double reward: one for his effort and the other for right decision. But it is remarkable that a competent man should exercise *istihād*. Every layman is not allowed to derive the rules of law from the Qur'ān and the *Sunnah*. A *mujtahid* must have perfect knowledge of the Qur'ān, traditions (*Sunnah*) of the Prophet (may peace be upon him), consensus (*ijmā'*) of the Muslims, opinions of the Companions and method of employing analogy (*qiyās*) ('*Awn al-Ma'būd*, III, 325).

3012. Qur'ān, v. 47-48.

3013. It means that if a Muslim decides unjustly or does not give his judgment according to the Qur'ānic injunctions, he does not become an unbeliever. He is a sinner and evil-doer. Ibn 'Abbās says that these verses were revealed about the Jews who violated the covenant with the Prophet (may peace be upon him). These verses refer to Jews and not to Muslims. An unjust and tyrannical judgment is a grave sin but not unbelief.

3014. One should deeply consider the matter when one gives a decision. A man sometimes commits an error in giving judgment if he decides a matter in a hurry.

send down an angel who will direct him aright.³⁰¹⁵

Wakī' said : (This tradition has also been transmitted) by Isrā'īl, from 'Abd al-A'lā, from Bilāl b. Abī Mūsā, from Anas, from the Prophet (may peace be upon him).

Abū 'Awānah said : from 'Abd al-A'lā, from Bilāl b. Mirdās al-Fazārī, from Khaithamah al-Baṣrī from Anas.

(3572) Abū Buradah reported the Prophet (may peace be upon him) as saying : We will never employ or we shall not employ (the narrator is doubtful) in our work one who wants it.³⁰¹⁶

Chapter 1341

DISAPPROVAL OF BRIBE

(3573) 'Abd Allah b. 'Amr said : The Apostle of Allah (may peace be upon him) cursed the one who bribes and the one who takes bribe.³⁰¹⁷

Chapter 1342

PRESENTS FOR RULERS

(3574) 'Adī b. 'Umairat al-Kindī reported the Apostle of Allah (may peace be upon him) as saying : O people, if any of you is put in an administrative post on our behalf and conceals from us a needle or more, he is acting unfaithfully, and will bring it on the Day of Resurrection. A black man from the *Anṣār*, as if I am seeing him, stood and said : Apostle of Allah, take back from me my post. He asked : What is that ? He replied : I heard you say such and such. He said : And I say that. If we appoint anyone to an office, he must bring what is connected with it, both little and much. What he is given, he may take, and he must refrain from what is kept away

3015. This shows that a man should not seek the office of judge himself. If he is given this office without his desire, Allah will help him in his work.

3016. The Prophet (may peace be upon him) refused to employ a man for an important work if he desired this office himself. The reason is that Allah does not help such a man who seeks an office himself.

3017. This tradition shows that giving or taking bribe is a grave sin. One should avoid it. Some scholars define bribing as presenting some gift to an authority in order to nullify the due of another man or to establish what is not due. If injustice has been done to a man and he bribes to take his due, it is lawful to bribe according to some scholars. Al-Shawkānī says that giving or taking bribe is not permissible in any circumstances, as this tradition clearly shows ('*Awn al-Ma'būd*, III, 327).

from him.³⁰¹⁸

Chapter 1343

PROCEDURE OF ADJUDICATION

(3575) 'Alī said: The Apostle of Allah (may peace be upon him) sent me to the Yemen as judge, and I asked: Apostle of Allah, are you sending me when I am young and have no knowledge of the duties of a judge? He replied: Allah will guide your heart and keep your tongue true. When two litigants sit in front of you, do not decide till you hear what the other has to say as you heard what the first had to say; for it is best that you should have a clear idea of the best decision. He said: I had been a judge (for long); or he said (the narrator is doubtful): I have no doubts about a decision afterwards.³⁰¹⁹

Chapter 1344

THE VALIDITY OF THE DECISION OF A JUDGE IF HE COMMITS AN ERROR

(3576) Umm Salamah reported the Apostle of Allah (may peace be upon him) as saying: I am only a human being, and you bring your disputes to me, some perhaps being more eloquent in their plea than others, so that I give judgment on their behalf according to what I hear from them. Therefore, whatever I decide for anyone which by right belongs to his brother, he must not take anything, for I am granting him only a portion of Hell.³⁰²⁰

3018. Presents are generally given to government authorities or employees by people to get their work done illegally. An employee is constrained to do a work illegally after accepting a gift. This is a sort of bribe. Hence the Prophet (may peace be upon him) forbade to accept any gift by the employees.

3019. This tradition provides a procedure for making a decision in a legal case. One should not give judgment in haste. A judge should hear both the parties what they have to say, and then deeply think over their statements so that the case becomes clear to him. He should not have any doubt about his decision. His judgment should be unequivocal.

3020. A judge decides on the basis of evidence. If the evidence is false, he will not be held responsible for the wrong decision. He does not make an unlawful thing lawful and *vice versa* by his decision. If one party of the litigants knows that it is in the wrong, but the decision is given in its favour on the basis of false evidence and advocacy of the defendant, that party should not take it as right and lawful. Allah knows the truth, who is right and who is wrong. This is the widely held view. Abū Ḥanīfah holds that the decision of a judge makes marriage lawful, and not properties. If two witnesses bear false witness to a marriage or a divorce, and the judge gives decision for the validity of marriage or divorce, they will be considered valid legally and really according to Abū

(3577) Umm Salamah said : Two men came to the Apostle of Allah (may peace be upon him) who were disputing over their inheritance. They had no evidence except their claim. The Prophet (may peace be upon him) then said in a similar way.³⁰²¹ Thereupon both the men wept and each of them said : This right of mine may go to you. The Prophet (may peace be upon him) then said : Now you have done whatever you have done ; so divide it up, aiming at what is right, then draw lots, and let each of you consider the other to have what is legitimately his.³⁰²²

(3578) Umm Salamah reported the Prophet (may peace be upon him) as saying when two men were disputing over inheritance and old things : I decide between you on the basis of my opinion in cases about which no revelation has been sent down to me.³⁰²³

(3579) 'Umar b. al-Khaṭṭāb said while he was (sitting) on the pulpit : O people, the opinion from the Apostle of Allah (may peace be upon him) was right, because Allah showed³⁰²⁴ (i.e. inspired) him ; but from us it is sheer conjecture and artifice.³⁰²⁵

(3580) Mu'adh b. Mu'adh said : Abū 'Uthmān al-Shāmī, whose name is Ḥarīz b. 'Uthmān, told me. I think I did not see anyone from Syria better than him.³⁰²⁶

Ḥanīfah. According to other scholars, they will be valid only legally and not in reality. The disciples of Abū Ḥanīfah disagreed with him on this question ('*Awn al-Ma'būd*, III, 328).

3021. The Prophet (may peace be upon him) said as mentioned in the previous tradition : If I give a decision in favour of one respecting what is rightly his brother's, I am allotting him only a portion of Hell.

3022. The Prophet (may peace be upon him) asked them to divide the property equally between them by drawing lots, and each of them to consider the other to have what was legitimate. This was not a legal judgment, but it was suggested by the Prophet (may peace be upon him) out of piety and precaution.

3023. This tradition is a basis for justification of the use of *qiyās* (analogy) in cases not covered by the text (*naṣṣ*).

3024. This refers to the Qur'ānic verse : "We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust" (Qur'ān, iv. 105).

3025. The Prophet (may peace be upon him) by virtue of his acumen and revelation from Allah, made right decisions even by his opinion. But the use of opinion by the people other than the Prophet (may peace be upon him) is merely a conjecture, a process of trial and error. A decision made on the basis of opinion may sometimes be right and sometimes wrong.

This tradition has a broken chain (*munqaṭi'*), as Ibn Shihāb al-Zuhrī did not see 'Umar b. al-Khaṭṭāb.

3026. This tradition is not available in some copies of *Sunan Abū Dāwūd*. It is not relevant here.

*Chapter 1345***HOW SHOULD THE LITIGANTS SIT BEFORE THE JUDGE ?**

(3581) 'Abd Allah b. al-Zubair said : The Apostle of Allah (may peace be upon him) gave the decision that the two adversaries should be made to sit in front of the judge.³⁰²⁷

*Chapter 1346***GIVING JUDGMENT BY A JUDGE WHEN HE IS IN ANGER**

(3582) 'Abd al-Rahmān b. Abī Bakrah reported on the authority of his father that he wrote to his son : The Apostle of Allah (may peace be upon him) said : A judge should not decide between the two while he is in anger.³⁰²⁸

*Chapter 1347***JUDGMENT BETWEEN THE PROTECTED PEOPLE
(I.E. UNBELIEVERS)**

(3583) Ibn 'Abbās said : The Qur'ānic verse : "If they do come to thee, either judge between them, or decline to interfere"³⁰²⁹ was abrogated by the verse : "So judge³⁰³⁰ between them by what Allah hath revealed."³⁰³¹

(3584) Ibn 'Abbās said : When this verse was revealed : "If they do come to thee, either judge between them, or decline to interfere. . . . If thou judge, judge in equity between them."³⁰³² Banū al-Naḍīr used to pay half blood-money if they killed anyone from Banū Quraizah. When Banū Quraizah killed anyone from Banū al-Naḍīr,

3027. This shows that it is necessary for the disputants to sit before the judge.

3028. The judgment of a judge is very important. It involves the rights of people. It is, therefore necessary for him to decide a legal case with a cool mind. Anger makes a man abnormal. Hence the Prophet (may peace be upon him) forbade to decide a case in anger. The prohibition also applies to excessive hunger, alarming fear, and painful disease, by analogy (*'Awn al-Ma'būd*, III, 330).

3029. Qur'ān v. 45.

3030. Qur'ān, v. 51.

3031. Earlier the Prophet (may peace be upon him) was given a choice between judgment or neglecting them. Later on this command was repealed by another Qur'ānic verse. Now the Prophet (may peace be upon him) was ordained to judge between the unbelievers according to the Qur'ānic injunctions.

3032. Qur'ān, v. 45.

they would pay full blood-money. So the Apostle of Allah (may peace be upon him) made it equal between them.³⁰³³

Chapter 1348

EMPLOYMENT OF OPINION IN GIVING JUDGMENT

(3085) Some companions of Mu'adh b. Jabal said : When the Apostle of Allah (may peace be upon him) intended to send Mu'adh b. Jabal to the Yemen, he asked : How will you judge when the occasion of deciding a case arises ? He replied : I shall judge in accordance with Allah's Book. He asked (What will you do) if you do not find guidance in Allah's Book ? He replied : (I will act) in accordance with the *Sunnah* of the Apostle of Allah (may peace be upon him). He asked : (what will you do) if you do not find guidance in the *Sunnah* of the Apostle of Allah (may peace be upon him) and in Allah's Book ? He replied : I shall do my best to form an opinion and spare no pains. The Apostle of Allah (may peace be upon him) then patted him on the breast and said : Praise be to Allah Who helped the messenger of the Apostle of Allah to find a thing which pleases the Apostle of Allah.³⁰³⁴

(3586) Mu'adh b. Jabal said that when the Apostle of Allah (may peace be upon

3033. As there was disparity in the payment of blood-money between Banū al-Naḍīr and Banū Quraizah, the Prophet (may peace be upon him) decided on the payment of equal blood-money by both the tribes. This judgment was given by him according to the Qur'ānic command to do justice.

3034. This tradition shows that exercise of individual opinion and analogy in deciding a case not covered by the Qur'ān and the *Sunnah* is allowed. The Companions of the Prophet (may peace be upon him) made a number of decisions on the basis of their opinion and by exercising analogy when they did not find any rule of law in the Qur'ān and the *Sunnah*. While making a decision in a case one should in the first instance search for the rule in the Qur'ān, then in the *Sunnah*, then in the *ijmā'* (consensus) of the community or of the Companions and in the last have a resort to exercising one's opinion and analogy.

This tradition has been criticised by some traditionists. Al-Jauzqānī considers it to be spurious, for the narrator al-Ḥārith b. 'Amr is obscure, and the companions of Mu'adh from Ḥimṣ are also unknown. Ab-Tirmidhī says that this tradition is known to him only through this chain, and its chain is not continuous. Al-Bukhārī observes that the tradition transmitted by al-Ḥārith b. 'Amr from the companions of Mu'adh is not sound, and it is known only through that chain. It is a *mursal* tradition. To all this criticism it has been replied by scholars that this tradition is supported by the statements of 'Umar. Ibn Mas'ūd, Zaid b. Thābit and Ibn 'Abbās recorded by al-Baihaqī in his *Sunan*. Further, this tradition has been cited by jurists from early times down to this day in support of *ijtihād*. It seems unlikely that such a large number of scholars quoted a spurious tradition. Its constant transmission by scholars since early period is a proof of its soundness ('*Awn al-Ma'būd*, III, 331).

him) had sent him to the Yemen. . . . He then narrated the rest of the tradition to the same effect.

Chapter 1349

CONCILIATION

(3587) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Conciliation between Muslims is permissible. The narrator Aḥmad added in his version : "except the conciliation which makes lawful unlawful and unlawful lawful."³⁰³⁵ Sulaimān b. Dāwūd added : The Apostle of Allah (may peace be upon him) said : Muslims are on (i.e. stick to) their conditions.³⁰³⁶

(3588) Ka'b b. Mālīk said that in the time of the Apostle of Allah (may peace be upon him) he made demand in the mosque for payment of a debt due to him from Ibn Abī Ḥadrad, and their voices rose till the Apostle of Allah (may peace be upon him), who was in his house, heard them. The Apostle of Allah (may peace be upon him) then went out to them and, removing the curtain of his apartment, he called to Ka'b b. Mālīk, addressing : Ka'b ! He said : At your service, Apostle of Allah. Thereupon he made a gesture with his hand indicating : Remit half the debt due to you. Ka'b said : I shall do so, Apostle of Allah. The Prophet (may peace be upon him) then said : Get up and discharge it.³⁰³⁷

Chapter 1350

WITNESSES

(3589) Zaid b. Khālīd al-Juhanī reported the Apostle of Allah (may peace be upon him) as saying : Shall I not tell you of the best witness ? He is the one who produces his deposition or gives his evidence (the narrator is doubtful) before he is asked

3035. Conciliation between two disputing parties is permissible on condition that it does not make lawful things unlawful and *vice versa*. For example, conciliation is not valid if a woman stipulates that her husband will not divorce her, or he will not marry another woman. If a man stipulates for conciliation that he will have intercourse with a slave-girl who is not lawful for him, or he will take the property of a man which is unlawful for him, such a conciliation is not valid.

3036. The Muslims are bound to fulfil the conditions set by them at the time of conciliation. But this refers to those conditions that are allowed by the *Shāa'i'ah*. One is not bound to fulfil void conditions.

3037. This shows that it is the duty of the authorities concerned to settle the matter between the two litigants by compromise if they agree. Besides, this tradition also indicates that the creditor may remit a part of the debt if the debtor is unable to pay it.

for it.³⁰³⁸ 'Abd Allah b. Abī Bakr doubted which of them he said.

Abū Dāwūd said : Mālik said : This refers to a man who gives his evidence, but he does not know for whom it is meant. Al-Hamdānī said : He should inform the authorities. Ibn al-Sarḥ said : He should give it to the ruler. The word *ikhbār* (inform) occurs in the version of al-Hamdānī. Ibn al-Sarḥ said : Ibn Abī 'Amrah and not 'Abd al-Rahmān.

Chapter 1351

ON A MAN WHO HELPS THE LITIGANTS BUT HE DOES NOT KNOW THEIR CASE

(3590) Yaḥyā b. Rāshid said : We were sitting waiting for 'Abd Allah b. 'Umar who came out to us and sat. He then said : I heard the Apostle of Allah (may peace be upon him) as saying : If anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah ;³⁰³⁹ if anyone disputes knowingly about something which is false, he remains in the displeasure of Allah till he desists ;³⁰⁴⁰ and if anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement.³⁰⁴¹

(3591) The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (may peace be upon him) through a different chain of narrators to the same effect. In this version he also said : He who assists in a dispute unjustly deserves the anger of Allah, Most High.

3038 It has been explained in a twofold way : First, it refers to the man who has knowledge about the right of another man, but he does not know that he can bear witness to him. He should come to him and inform him that he can bear witness for him. This witness is a kind of trust. This is the interpretation of Mālik and the followers of al Shāfi'i and is considered to be a sound interpretation. Secondly, it means bearing witness to case concerning divorce, emancipation of slaves, religious endowments, wills and capital punishments. If a man has knowledge of these things, he should go to the judge and inform him about them.

3039. This shows that a man should not intercede for a man who is going to be punished for a crime as prescribed by Allah. It is necessary for the authorities to implement the punishment according to the command of Allah. This should not be stopped by the intercession of anyone

3040. To dispute a man falsely is a grave sin. If a man knows that his claim is false, he should withdraw it.

3041. This threat refers to backbiting and false accusation against a Muslim. One should avoid backbiting in one's mutual talks.

Chapter 1352

FALSE WITNESS

(3592) Khuraim b. Fātik said : The Apostle of Allah (may peace be upon him) offered the morning prayer. When he finished it, he stood up and said three times : False witness has been made equivalent to attributing a partner to Allah. He then recited : "So avoid the abomination of idols and avoid speaking falsehood as people pure of faith to Allah, not associating anything with Him."³⁰⁴²

Chapter 1353

PERSONS WHOSE TESTIMONY IS REJECTED

(3593) 'Amr b. Shu'aib on his father's authority told that his grandfather said : The Apostle of Allah (may peace be upon him) rejected the testimony of a deceitful man and woman,³⁰⁴³ of one who harbours rancour against his brother,³⁰⁴⁴ and he rejected the testimony of one who is dependant on a family,³⁰⁴⁵ and he allowed his testimony for others.

Abū Dāwūd said : *Ghimr* means malice and enmity ; *qāni* (dependant), a subordinate servant like a special servant.

(3594) The tradition mentioned above has also been transmitted by Sulaimān b. Mūsā through a different chain of narrators. This version has : The Apostle of Allah (may peace be upon him) said : The testimony of a deceitful man or woman, of an adulterer and adulteress, and of one who harbours rancour against his brother is not allowable.

Chapter 1354

THE TESTIMONY OF A NOMAD ARAB AGAINST A TOWNSMAN

(3595) Abū Hurairah said that he heard the Apostle of Allah (may peace be upon

3042. Qur'ān, xxii. 30. This shows the seriousness of false witness. It has been declared equivalent to making partnership with Allah, a sin which will not be pardoned. One should, therefore, avoid bearing false witness, for it involves the rights of people.

3043. A man who deceives others is not eligible for bearing witness.

3044. If a man hates his Muslim brother and harbours malice and enmity against him, he will surely bear false witness. Hence he has been declared ineligible for becoming witness.

3045. An old servant is like a member of one's family. He may likely favour his patrons and bear false witness. Hence his testimony is rejected.

him) as saying : The testimony of a nomad Arab against a townsman is not allowable.³⁰⁴⁶

Chapter 1355

BEARING WITNESS TO FOSTERAGE

(3596) 'Uqbah b. al-Ḥārith said : I married Umm Yaḥyā daughter of Abū Ihāb. A black woman entered upon us. She said that she had suckled both of us. So I came to the Prophet (may peace be upon him), and mentioned it to him. He turned away from me. I said (to him) : Apostle of Allah ! she is a liar. He said : What do you know ? She has said what she has said. Separate yourself from her (wife).³⁰⁴⁷

(3597) The tradition mentioned above has also been transmitted by 'Uqbah b. al-Ḥārith to the same effect through a different chain of narrators.

Abū Dāwūd said : Hammād b. Zaid looked at al-Ḥārith b. 'Umar and said : He is from reliable narrators from Ayyūb.

Chapter 1356

WITNESS OF THE PROTECTED PEOPLE AND ABOUT LEAVING A WILL DURING JOURNEY

(3598) Al-Sha'bi said : A Muslim was about to die at Daḡūqā',³⁰⁴⁸ but he did not find any Muslim to call him for witness to his will. So he called two men of the people of the Book for witness. Then they came to Kūfah, and approaching Abū Mūsā al-Ash'ari they informed him (about his) will. They brought his inheritance and will. Al-Ash'ari said : This is an incident (like) which happened in the time of the Apostle of Allah (may peace be upon him) and never occurred after him. So he made them to swear by Allah after the afternoon prayer to the effect that they had not misappropriated, nor told a lie, nor changed, nor concealed, nor altered, and that it was the

3046. The testimony of nomad Arabs is not accepted because they are vulgar in religion, ignorant of the laws of the *Shari'ah*, and generally do not guard the witness.

3047. This shows that the evidence of a single woman is sufficient for the validity of fosterage. But this witness should be given by a woman who suckled the child. This is held by Ahmad b. Hanbal and a group of scholars. Mālik holds that two women are necessary to bear witness to suckling. Abū Ḥanīfah maintains that the witness of one woman is sufficient for affairs relating to woman. But two men or one man and two women should bear witness to fosterage. The witness of one woman is not valid. According to al-Shāfi'i, the witness of a suckling woman is valid along with three other women (*'Awn al-Ma'būd*, III, 336).

3048. The name of a place between Baghdad and Irbil.

will of the man and his inheritance. He then executed their witness.³⁰⁴⁹

(3599) Ibn 'Abbās said : A man from Banū Sahm went out along with Tamīm al-Dārī and 'Adī b. Baddā'. The man of Banū Sahm died in the land where no Muslim was present. When they returned with his inheritance, they (the heirs) did not find a silver cup with lines of gold (in his property). The Apostle of Allah (may peace be upon him) administered an oath to them. The cup was then found (with someone) at Mecca. They said : We have bought it from Tamīm and 'Adī. Then two men from the heirs of the man of Banū Sahm got up and swore saying : Our witness is more reliable than their witness. They said that the cup belonged to their man. He (Ibn 'Abbās) said : The following verse was revealed about them : "O ye who believe ! when death approaches any of you" ³⁰⁵⁰

Chapter 1357

WHEN A RULER KNOWS THE TRUTH OF A SINGLE WITNESS, HE IS PERMITTED TO GIVE HIS JUDGMENT ON ITS BASIS

(3600) 'Umārah b. Khuzaimah said that his uncle who was a Companion of the Prophet (may peace be upon him) told him that the Prophet (may peace be upon him) brought a horse from a bedouin. The Prophet (may peace be upon him) took him with him to pay him the price of his horse. The Apostle of Allah (may peace be upon him) walked quickly and the bedouin walked slowly. The people interrupted the bedouin and began to bargain for the horse with him, and they did not know that the Prophet (may peace be upon him) had bought it. The bedouin called the Apostle of Allah (may peace be upon him) saying : If you buy this horse, (then buy it), otherwise I shall sell it. The Prophet (may peace be upon him) stopped when he heard the call of the bedouin, and said : Is it not that I have bought it from you ? The bedouin said : I swear by Allah, I have not sold it to you. The Prophet (may peace be upon him) said : Yes, I have bought it from you. The bedouin began to say : Bring a witness. Khuzaimah b. Thābit then said : I bear witness that you have bought it. The Prophet (may peace be upon him) turned toward Khuzaimah and said : On what

3049. According to the Qur'ānic verse v. 109, a non-Muslim can bear witness to the will of a Muslim. During the time of the Prophet (may peace be upon him) a Muslim left his will before two non-Muslims and verse v. 109 confirmed the acceptance of the evidence of two non-Muslims for the will of a Muslim. According to Aḥmad b. Hanbal, the evidence of non-Muslims is valid for the will of a Muslim when Muslims are not found. Al-Shāfi'ī holds that the witness of non-Muslims is not valid for Muslims and non-Muslims both. Mālik also holds this view. Abū Ḥanīfah maintains that the evidence of non-Muslims is valid for non-Muslims but not for Muslims. Some scholars hold that the witness of Jews is valid for Jews and not for others ('*Awn al Ma'būd*, III, 337).

3050. Qur'ān. v. 109.

(ground) do you bear witness? He said: By considering you trustworthy, Apostle of Allah! The Prophet (may peace be upon him) made the witness of Khuzaimah equivalent to the witness of two persons.³⁰⁵¹

Chapter 1358

TO MAKE A DECISION ON THE BASIS OF AN OATH AND A WITNESS

(3601) Ibn 'Abbās said: The Apostle of Allah (may peace be upon him) gave a decision on the basis of an oath and a single witness.³⁰⁵²

(3602) The tradition mentioned above has also been transmitted by 'Amr b. Dīnār through a different chain of narrators and to the same effect. Salamah has in his version: 'Amr said: In the rights (of the people).³⁰⁵³

(3603) Abū Hurairah said: The Prophet (may peace be upon him) gave a decision on the basis of an oath and a single witness.

Abū Dāwūd said: Al-Rabī' b. Sulaimān al-Mu'adhdhin told me some additional words in this tradition: Al-Shāfi'ī told me from 'Abd al-'Azīz. I then mentioned it to Suhail who said: Rabī'ah told me—and he is reliable in my opinion—that I told him this (tradition) and I do not remember it. 'Abd al-'Azīz said: Suhail suffered from some disease which caused him to lose a little of his intelligence, and he forgot some of his traditions. Thereafter Suhail would narrate traditions from Rabī'ah on the authority of his father.

(3604) The tradition mentioned above has also been transmitted by Rabī'ah through the chain of Abū Mus'ab and to the same effect. Sulaimān said: I then met

3051. It is not a general principle to accept the witness of one man like the witness of Khuzaimah. This was only peculiar with him. After the death of the Prophet (may peace be upon him), Zaid b. Thābit accepted his witness as a witness of two persons when a verse of *Sūrat al-Barā'ah* was found only with Khuzaimah. He rejected the witness of 'Umar who also brought a verse of stoning, because he had no other witness with him. In the *Shari'ah* the standard of witness is two men or one man and two women. This tradition shows that this was Khuzaimah's privilege. It cannot be generalised (*'Awn al-Ma'būd*, III, 341).

3052. This tradition shows that if a plaintiff has no other witness, he may produce one witness and take an oath himself in place of another witness. But this is reserved for matters concerning finance and property, that is, civil suits. This view is held by Abū Bakr, 'Alī, 'Umar b. 'Abd al-'Azīz, Mālik, al-Shāfi'ī, Aḥmad and most of the scholars. Abū Ḥanīfah, al-Sha'bī, al-Ḥakam, al-Auzā'ī and al-Laith b. Sa'd do not follow this tradition. According to them, only the witness of two men or one man and two women is valid. This tradition contradicts the *Qur'ān*.

3053. It means that this tradition applies to civil suits and to criminal cases. This sort of witness is not acceptable in criminal cases.

Suhail and asked him about this tradition. He said : I do not know it. I said to him : Rabi'ah transmitted it to me from you. He said : If Rabi'ah transmitted it to you from me, then transmit it from Rabi'ah on my authority.

(3605) Zubaib al-'Anbarī said: The Apostle of Allah (may peace be upon him) sent an army to Banū al-'Anbar. They arrested them at Rukbah³⁰⁵⁴ in the suburbs of al-Ṭā'if. They drove them to the Holy Prophet (may peace be upon him). I rode and hastened to the Holy Prophet (may peace be upon him) and said : Peace be on you, Apostle of Allah ! and mercy of Allah and His blessings. Your contingent came to us and arrested us, but we had already embraced Islam and cut the sides of the ears of our cattle.³⁰⁵⁵ When Banū al-'Anbar arrived, the Holy Prophet (may peace be upon him) said to me : Have you an evidence for the fact that you had embraced Islam before you were arrested in these days ? I said : Yes. He said : Who is your witness ? I said : Samurah, a man from Banū al-'Anbar, and another man, whom he named. The man testified but Samurah refused to testify. The Holy Prophet (may peace be upon him) said : He (Samurah) has refused to testify for you, so take an oath with your other witness. I said : Yes. He then administered an oath to me and I took an oath to the effect that we embraced Islam on such-and-such day, and that we cut the sides of the ears of the cattle. The Holy Prophet (may peace be upon him) said : Go and divide half of their property, but do not touch their children. Had Allah not disliked the wastage of action, we would not have taxed you even a rope.³⁰⁵⁶ Zubaib said : My mother called me and said : This man has taken my mattress. I then went to the Holy Prophet (may peace be upon him) and informed him. He said to me : Detain him. So I caught him with a garment around his neck, and stood with him on our spot. Then the Holy Prophet (may peace be upon him) looked at us standing. He asked : What do you intend (doing) with your captive ? So I left him free from my hand. The Holy Prophet (may peace be upon him) then stood and said to the man : Return to this (man) the mattress of his mother which you have taken from her. He said : Prophet of Allah, it has gone from my hand. He said : The Holy Prophet (may peace be upon him) took the sword of the man and gave it to me, and said to him : Go and give him some ṣā's of foodgrain. So he gave me some ṣā's of barley.

3054. A valley of al-Ṭā'if.

3055. This might be the sign of those who embraced Islam in those days.

3056. When they embraced Islam, as a rule the Holy Prophet (may peace be upon him) should not have taken anything from their property. But as the evidence was defective, he ordered to take half of their property. Moreover, the Holy Prophet (may peace be upon him) also wanted to give something to those Muslims who took part in this army and arrested the people of Banū al-'Anbar presuming them non-Muslims. Had they produced perfect evidence, the Holy Prophet (may peace be upon him) would not have taken anything from them. It may be noted that the chain of the tradition is weak.

*Chapter 1359***IF TWO PERSONS CLAIM A THING, BUT HAVE NO EVIDENCE, HOW
SHOULD A JUDGE DECIDE THIS CASE ?**

(3606) Abū Mūsā al-Ash'arī said : Two men claimed a camel or an animal and brought the case to the Holy Prophet (may peace be upon him). But as neither of them produced any proof, the Holy Prophet (may peace be upon him) declared that they should share it equally.³⁰⁵⁷

(3607) The tradition mentioned above has also been transmitted by Sa'id through a different chain of narrators to the same effect.

(3608) The tradition mentioned above has also been transmitted by Qatādah through a different chain of narrators to the effect that two men laid claim to a camel and both of them produced two witnesses, so the Holy Prophet (may peace be upon him) divided it in halves between them.³⁰⁵⁸

(3609) Abū Hurairah said : Two men disputed about some property and brought the case to the Holy Prophet (may peace be upon him), but neither of them could produce any proof. So the Holy Prophet (may peace be upon him) said : Cast lots about the oath whatever it may be, whether they like it or dislike it.³⁰⁵⁹

(3610) Abū Hurairah reported the Holy Prophet (may peace be upon him) as saying : When two (men) dislike the oath or like it, lots will be cast about it. Salamah said on the authority of Ma'mar who said : When the two are compelled to take an oath.

(3611) The tradition mentioned above has also been transmitted by Sa'id b. 'Urūbah through the chain as narrated by Ibn Minhāl. This version has : About an animal and they had no proof. So the Apostle of Allah (may peace be upon him) ordered to cast lots about the oath.

*Chapter 1360***THE DEFENDANT SHOULD TAKE AN OATH**

(3612) Ibn Abī Mulaikah said : Ibn 'Abbās wrote to me that the Apostle of Allah

3057. This shows that if both the parties claim a thing, but produce no proof, the thing shall be divided equally between them.

3058. This means that both men were to have equal use of the camel.

3059. The lots will be cast about taking an oath. The man whose name is determined by lots will take an oath.

(may peace be upon him) had decided that the defendant should take an oath.³⁰⁶⁰

Chapter 1361

HOW SHOULD ONE TAKE AN OATH

(3613) Ibn 'Abbās said: The Holy Prophet (may peace be upon him) said to a man whom he asked to take an oath: Swear by Allah except whom there is no god that you have nothing belonging to him, i.e. the plaintiff.³⁰⁶¹

Chapter 1362

IF THE DEFENDANT IS A PROTECTED MAN (UNBELIEVER), SHOULD HE TAKE AN OATH ?

(3614) Al-Ash'ath b. Qais said: A Jew and I shared some land and he denied my right, so I took him to the Holy Prophet (may peace be upon him). The Holy Prophet (may peace be upon him) said to me: Have you any proof. I said: No. He then said to the Jew: Swear an oath. I said: Apostle of Allah, he will swear an oath and go off with my property. So Allah sent down: "Those who barter for a small price Allah's covenant and their oaths . . ." ³⁰⁶² to the end of the verse.³⁰⁶³

Chapter 1363

ASKING THE DEFENDANT TO TAKE AN OATH FOR HIS KNOWLEDGE ABOUT AN ACTION WHICH HE HAS DONE HIMSELF

(3615) Al-Ash'ath b. Qais said: A man from Kindah and a man from Ḥaḍramawt came to the Holy Prophet (may peace be upon him) with their dispute about a land in the Yemen. The Ḥaḍramī said: Apostle of Allah, the father of this (man) had usurped land belonging to me, and it is in his possession. He asked: Have you any proof? He replied: No, but I can have him swear an oath. Allah knows that it is my land, and his father seized it from me. The Kindī was prepared to take an oath. He

3060. If the plaintiff fails to produce proof the defendant shall have to take an oath. If he takes an oath, the case will be decided in his favour.

3061. In this tradition the mode of administering the oath to the defendant has been explained by the Holy Prophet (may peace be upon him).

3062. Qur'ān, iii. 77.

3063. This shows that an oath will also be administered to an unbeliever if the plaintiff has no proof. The Qur'ānic verse indicates that if an unbeliever or a Muslim takes a false oath, he will suffer for that in the Hereafter.

then narrated the rest of the tradition.³⁰⁶⁴

(3616) 'Alqamah b. Wā'il b. Ḥujr al-Ḥaḍramī said on the authority of his father : A man from Ḥaḍramaw and a man from Kindah came to the Apostle of Allah (may peace be upon him). The Ḥaḍramī said : Apostle of Allah, this (man) has seized land which belonged to my father. Al-Kindī said : That is my land in my possession and I cultivate it ; he has no right to it. The Holy Prophet (may peace be upon him) said to the Ḥaḍramī : Have you any proof ? We said : No. He (the Prophet) said : Then he will swear an oath for you. He said : Apostle of Allah, he is a reprobate and he would not care to swear to anything and stick at nothing. He said : That is only your recourse.

Chapter 1364

HOW SHOULD A PROTECTED MAN (UNBELIEVER) BE ADJURED ?

(3617) Abū Hurairah said : The Holy Prophet (may peace be upon him) said to the Jews : I adjure you by Allah Who sent down the Torah to Moses ! do you not find in the Torah (a rule about a man) who commits adultery. He then narrated the rest of the tradition relating to the story of stoning.

(3618) The tradition mentioned above has also been transmitted by al-Zuhri through a different chain of narrators. This version has : A man from Muzainah who followed the knowledge and memorised it to me that Sa'id b. al-Musayyab transmitted it. He then mentioned the rest of the tradition to the same effect.

(3619) 'Ikrimah said : The Holy Prophet (may peace be upon him) said to Ibn Ṣūriyā : I remind you by Allah Who saved you from the people of Pharaoh, made you cover the sea, gave you the shade of clouds, sent down to you *manna* and quails, sent down your Torah to Moses, do you find stoning (for adultery) in your Book ? He said : You have reminded me by the Great. It is not possible for me to belie you.³⁰⁶⁵ He then transmitted the rest of the tradition.

Chapter 1365

A MAN MAY TAKE AN OATH TO ESTABLISH HIS RIGHT

(3620) 'Awf b. Mālik said : The Holy Prophet (may peace be upon him) gave a decision between two men, and the one against whom the decision was given turned

³⁰⁶⁴. This shows that the defendant can take an oath on the basis of his knowledge.

³⁰⁶⁵. This shows that one should adjure the non-Muslims by their deity and Holy Books in which they believe.

away and said : For me Allah sufficeth, and He is the best dispenser of affairs.³⁰⁶⁶ The Holy Prophet (may peace be upon him) said : Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say ; For me Allah sufficeth, and He is the best disposer of affairs.³⁰⁶⁷

Chapter 1366

IMPRISONMENT IN THE CASE OF PAYMENT OF DEBT AND OTHER CASES

(3621) Al-Sharīd reported the Apostle of Allah (may peace be upon him) as saying : Delay in payment on the part of one who possesses means makes it lawful to dishonour and punish him. Ibn al-Mubārak said that "dishonour" means that he may be spoken to roughly and "punish" means he may be imprisoned for it.³⁰⁶⁸

(3622) Hirmās b. Ḥabīb, a man of desert, on his father's authority said that his grandfather told : I brought my debtor to the Holy Prophet (may peace be upon him). He said to me : Stick to him. He again said to me : O brother of Banū Tamīm, what do you want to do with your prisoner ?³⁰⁶⁹

(3623) Bahz b. Ḥakīm, on his father's authority, said that his grandfather told that the Prophet (may peace be upon him) imprisoned a man on suspicion.³⁰⁷⁰

(3624) Bahz b. Ḥakīm, on his father's authority, said that his grandfather³⁰⁷¹ told (or as Ibn Qudāmah's version has : his grandfather's brother or uncle reported) : The narrator Mu'ammal said : He (his grandfather Mu'āwiyah) got up before the Holy Prophet (may peace be upon him) who was giving sermon ; and he said : Why have

3066. Cr. Qur'ān iii. 173.

3067. This tradition indicates that a man should try his best to use all possible means to get his right.

3068. This means that if a man is well-to-do and can afford to pay the debt, but he delays intentionally, he can be imprisoned and spoken to roughly so that he may pay the debt. There is a difference of opinion amongst scholars about imprisonment. The judge Shuraih holds that both well-to-do and poor men shall be imprisoned in the case of delay in payment of a debt. Mālik holds that a poor man will not be imprisoned. The creditor must wait till he is able to pay the debt. Al-Shāfi maintains that if the poverty of a debtor is obvious, he will not be imprisoned (*'Awn al-Ma'būd*, III. 349).

3069. This shows that the creditor is allowed to remain all the time with the debtor until he pays the debt. The view of the majority of scholars say that sticking to the debtor is not in practice now. The creditor should watch him perpetually. The Holy Prophet (may peace be upon him) intended to intercede for the prisoner (*'Awn al-Ma'būd*, III. 349).

3070. The Holy Prophet (may peace be upon him) imprisoned the accused before the establishment of the charge against him. When the charge could not be proved, he let him go.

3071. The name of his grandfather was Mu'āwiyah.

your companions) arrested my neighbours ? He turned away from him twice. He (his grandfather Mu'āwiyah) then mentioned something. The Holy Prophet (may peace be upon him) then said : Let his neighbours³⁰⁷² go. Mu'ammal did not mention the words "He was giving sermon."

Chapter 1367

ACTING AS AN ATTORNEY OR AGENT

(3625) Jābir b. 'Abd Allah said : I intended to go (on expedition) to Khaibar. So I came to the Holy Prophet (may peace be upon him), greeted him and said : I am intending to go to Khaibar. He said : When you come to my agent, you should take from him fifteen wasaqs (of dates). If he asks you for a sign, then place your hand on his collar-bone.³⁰⁷³

Chapter 1368

SOME MORE PROBLEMS REGARDING OFFICE OF A JUDGE

(3626) Abū Hurairah reported the Holy Prophet (may peace be upon him) as saying : If you dispute over a pathway, leave the margin of seven yards.³⁰⁷⁴

(3627) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When one of you asks permission for inserting a wooden peg in his wall, he should not prevent him.³⁰⁷⁵ So they (the people) lowered down their heads. Then he (Abū Hurairah) said : What is the matter ? I am seeing you that you are neglecting (to hear this tradition), I shall spread it among you.

Abū Dāwūd said : This tradition of Ibn Abī Khalaf is more perfect.

(3628) Abū Širmah reported the Holy Prophet (may peace be upon him) as saying : If anyone harms (others), Allah will harm him, and if anyone shows hostility to others, Allah will show hostility to him.

(3629) Abū Ja'far Muhammad b. 'Alī reported from Samurah b. Jundub that he

3072. The Companions of the Holy Prophet (may peace be upon him) arrested some people of the tribe of Mu'āwiyah, the grandfather of Bahz b. Ḥakīm, in a certain case. When the charge could not be proved, he set them free.

3073. This tradition indicates the legality of working as an agent or attorney on behalf of some person.

3074. If there is a dispute over a pathway where people pass, it is better to leave the margin of seven yards.

3075. If the neighbour asks some person to insert a peg in his wall, he should give him permission. This is necessary according to Ahmad b. Ḥanbal and the traditionists, but commendable according to others.

had a row of palm-trees in the garden of a man of the *Anṣar*. The man had his family with him. Samurah used to visit his palm-trees, and the man was annoyed by it and felt it hard on him. So he asked him (Samurah) to sell it to him, but he refused. He then asked him to take something else in exchange, but he refused. So he came to the Holy Prophet (may peace be upon him) and mentioned it to him. The Holy Prophet (may peace be upon him) asked him to sell it to him, but he refused. He asked him to take something else in exchange, but he refused. He then said : Give it to him and you can have such and such, mentioning something with which he tried to please him, but he refused. He then said : You are a nuisance. The Apostle of Allah (may peace be upon him) then said to the Anṣarī : Go and uproot his palm-trees.

(3630) 'Abd Allah b. al-Zubair said that a man disputed with al-Zubair about streamlets in the lava plain which was irrigated by them. The Anṣarī said : Release the water and let it run, but al-Zubair refused. The Holy Prophet (may peace be upon him) said to al-Zubair : Water (your ground), Zubair, then let the water run to your neighbour. The Anṣarī then became angry and said : Apostle of Allah ! it is because he is your cousin ! Thereupon the face of the Apostle of Allah (may peace be upon him) changed colour and he said : Water (your ground), then keep back the water till it returns to the embankment. Al-Zubair said : By Allah ! I think this verse came down about that : "But no, by thy Lord ! they can have no (real) faith, until they make thee judge: . . ." ³⁰⁷⁶

(3631) Tha'labah b. Abī Mālik said that he heard his elders say that a man from the Quraish had his share with Banū Quraizah (in water). He brought the dispute to the Apostle of Allah (may peace be upon him) about al-Mahzūr, ³⁰⁷⁷ a stream whose water they shared together. The Apostle of Allah (may peace be upon him) then decided that when water reached the ankles, the upper waters should not be held back to flow to the lower. ³⁰⁷⁸

(3632) 'Amr b. Shu'aib on his father's authority said that his grandfather told that the Apostle of Allah (may peace be upon him) decided regarding the stream al-Mahzūr that its water should be held back till it reached the ankles, and that the upper waters should then be allowed to flow to the lower.

(3633) Abū Sa'īd al-Khudrī said : Two men brought their dispute about the pre-

3076. Qur'ān, iv. 65. The full verse reads : "But no, by thy Lord, they can have no (real) faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction." This shows that one must obey the command of the Holy Prophet (may peace be upon him) unquestioningly.

3077. Al-Mahzūr is the name of a valley (*wādī*) of the Banū Quraizah near Medina. Water flowed in it when rain fell.

3078. This means that when the ground of a man on the upper side is sufficiently irrigated, he should let the water flow to the lower side and should not hold it back to harm others.

cinets of a palm-tree to the Apostle of Allah (may peace be upon him). According to a version of this tradition, he ordered to measure and it was measured. It was found seven yards. According to another version, it was found five yards. He made a decision according to that. 'Abd al-'Aziz said : He ordered to measure with a branch of its branches. It was then measured.³⁰⁷⁹

3079. *Ḥarīm* of a tree is the surrounding ground or precincts which remains in the possession of the owner of the tree. The owner of the tree has all the rights to it. The Holy Prophet (may peace be upon him) decided that the area of the *ḥarīm* or precincts of a palmtree would be determined by the length of the tree. If it measures seven yards, the *ḥarīm* will be seven yards. If it measures five yards, the precincts will be five yards. The area of precincts may vary according to the length of the tree ('*Awn al-Ma'būd*, III, 354).

XIX. KITAB AL-'ILM

[BOOK OF KNOWLEDGE]

Chapter 1369

EXHORTATION TO THE PURSUIT OF KNOWLEDGE

(3634) Kathīr b. Qais said : I was sitting with Abū al-Dardā' in the mosque of Damascus. A man came to him and said : Abū al-Dardā', I have come to you from the town of the Apostle of Allah (may peace be upon him) for a tradition I have heard that you relate from the Apostle of Allah (may peace be upon him). I have come for no other purpose. He said : I heard the Apostle of Allah (may peace be upon him) say : If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise, the angels will lower wings from good pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and the fish in the depth of the water will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon on the night when it is full over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dīnār nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.³⁰⁸⁰

(3635) The tradition mentioned above has also been transmitted by Abū al-Dardā' through a different chain of narrators to the same effect from the Holy Prophet (may peace be upon him).

(3636) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to Paradise ; and he who is made slow by his actions will not be speeded by his genealogy.³⁰⁸¹

3080 This tradition indicates the excellence of seeking knowledge, especially the knowledge of religion. The people in the early days of Islam travelled to distant lands in order to hear the traditions of the Prophet (may peace be upon him).

But this tradition is weak. Al-Tirmidhī calls its narrator Qais b. Kathīr and not Kathīr b. Qais. There is also confusion in the text in its different versions. This is sometimes said about Kathīr b. Qais himself who went to Abū al-Dardā' for a tradition. Some versions mention Egypt (*'Awn al-Ma'bud*, III. 355).

3081. If a man has not done good works in this world, thereby remained behind in virtue, his genealogy cannot avail him to make him fast.

*Chapter 1370*TRANSMISSION OF TRADITIONS FROM THE
PEOPLE OF THE BOOK

(3637) Abū Namlāt al-Anṣārī said that when he was sitting with the Apostle of Allah (may peace be upon him) and a Jew was also with him, a funeral passed by him. He (the Jew) asked (him): Muḥammad, does this funeral speak? The Prophet (may peace be upon him) said: Allah has more knowledge. The Jew said: It speaks. The Apostle of Allah (may peace be upon him) said: Whatever the people of the Book tell you, do not verify them, nor falsify them, but say: We believe in Allah and His Apostle. If it is false, do not confirm it, and if it is right, do not falsify it.³⁰⁸²

(3638) Zaid b. Thābit said: The Apostle of Allah (may peace be upon him) ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews. He said: I swear by Allah, I do not trust Jews in respect of writing for me. So I learnt it, and only a fortnight passed that I mastered it. I would write for him when he wrote (to them), and read to him when something was written to him.³⁰⁸³

Chapter 1371

WRITING THE KNOWLEDGE

(3639) ‘Abd Allah b. ‘Amr said: I used to write everything which I heard from the Apostle of Allah (may peace be upon him). I intended (by it) to memorise it. The Quraish prohibited me saying: Do you write everything that you hear from him while the Apostle of Allah (may peace be upon him) is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Apostle of Allah (may peace be upon him). He signalled with his finger to his mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.³⁰⁸⁴

(3640) Al-Muṭṭalib b. ‘Abd Allah b. Ḥanṭab said: Zaid b. Thābit entered upon Mu‘āwiyah and asked him about a tradition. He ordered a man to write it. Zaid said: The Apostle of Allah (may peace be upon him) ordered us not to write any of his

3082. The Holy Prophet (may peace be upon him) asked the Muslims to remain indifferent about the traditions of the people of the Book, i.e. Jews and Christians. If they narrate some tradition from their Prophet, one should neither confirm it nor falsify whether they are speaking the truth or telling a lie.

3083. This shows that it is a duty of Muslims to learn foreign languages to preach Islam and to promote the cause of religion.

3084. This refers to the recording of the traditions of the Prophet (may peace be upon him). The collection of the traditions of ‘Abd Allah b. ‘Amr is known as *Ṣaḥīfah Ṣādiqah*.

traditions. So he erased it.³⁰⁸⁵

(3641) Abū Hurairah said : When Mecca was conquered, the Holy Prophet (may peace be upon him) stood up. He (Abū Hurairah) then mentioned the sermon of the Holy Prophet (may peace be upon him). He said : A man of the Yemen, who was called Abū Shāh, got up and said : Apostle of Allah ! write it for me. He said : Write for Abū Shāh.³⁰⁸⁶

(3642) Al-Walīd said : I asked Abū ‘Amr : What are they writing ? He said : The sermon which he heard that day.

Chapter 1372

GRAVITY IN LYING ABOUT THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM)

(3643) ‘Abd Allah b. al-Zubair said on the authority of his father : I asked al-Zubair : What prevents you from narrating traditions from the Apostle of Allah (may peace be upon him) as his Companions narrate from him ? He replied : I swear by Allah, I had a regard and reverence for him. But I heard him say : He who lies about me deliberately will certainly come to his abode in Hell.³⁰⁸⁷

Chapter 1373

INTERPRETATION OF THE BOOK OF ALLAH WITHOUT KNOWLEDGE

(3644) Jundub reported the Apostle of Allah (may peace be upon him) as saying : If anyone interprets the Book of Allah in the light of his opinion even if he is right, he has erred.³⁰⁸⁸

3085. The Prophet (may peace be upon him) either prohibited to write traditions in the beginning and then allowed to write, or it means that he prohibited writing traditions to avoid confusion with the Qur’ān.

3086. This shows the permission for writing the traditions of the Prophet (may peace be upon him).

3087. Literally, “he should make his abode in Hell”. This is a threat to a man who attributes false traditions to the Prophet (may peace be upon him).

3088. It means that interpretation of the Qur’ān without due knowledge and competence is a sin, even if one is correct in one’s interpretation.

Chapter 1374

REPETITION OF A TRADITION

(3645) Abū Salām said on the authority of a man who served the Holy Prophet (may peace be upon him) that whenever he talked, he repeated it three times.³⁰⁸⁹

Chapter 1375

QUICK NARRATION OF TRADITIONS

(3646) 'Urwah said : Abū Hurairah sat beside the apartment of 'Ā'ishah while she was praying. He then began to say : Listen, O lady of the apartment, saying twice. When she finished her prayer, she said : Are you not surprised at him and his narration of traditions ? When the Apostle of Allah (may peace be upon him) gave a talk, a man could count it if he wished to count.³⁰⁹⁰

(3647) 'Ā'ishah, wife of the Prophet (may peace be upon him), said : Are you not surprised at Abū Hurairah ? He came and sat beside my apartment, and began to narrate traditions from the Apostle of Allah (may peace be upon him) making me hear them. I was saying supererogatory prayer. He got up (and went away) before I finished my prayer. Had I found him, I would have replied to him. The Apostle of Allah (may peace be upon him) did not narrate traditions quickly one after another as you narrate quickly.³⁰⁹¹

Chapter 1376

PRECAUTION IN GIVING LEGAL DECISIONS

(3648) Mu'āwiyah said : The Holy Prophet (may peace be upon him) forbade the discussion of thorny questions.³⁰⁹²

(3649) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone is given a legal decision ignorantly, the sin rests on the one who

3089. It means that the Holy Prophet (may peace be upon him) used to repeat his talk three times so that the people could understand it well. Here talk means his sayings which he expressed before the people to teach them religion.

3090. This shows that one should not narrate traditions quickly.

3091. The Holy Prophet (may peace be upon him) narrated traditions with short breaks between the words. He paused after narrating one tradition or giving one talk for a short while. Then he gave another talk. He did not narrate them quickly and consecutively as people did after him.

3092. This refers to those questions by which the learned are deluded thereby straying from the right path. This sometimes results in the spread of evil and perversion.

gave it.³⁰⁹³ Sulaimān al-Mahrī added in his version : If anyone advises his brother, knowing that guidance lies in another direction, he has deceived him.³⁰⁹⁴ These are the wordings of Sulaimān.

Chapter 1377

DISAPPROVAL OF CONCEALING KNOWLEDGE

(3650) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : He who is asked something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection.³⁰⁹⁵

Chapter 1378

EXCELLENCE OF SPREADING KNOWLEDGE

(3651) Ibn ‘Abbās reported the Apostle of Allah (may peace be upon him) as saying : You hear (from me), and others will hear from you ; and people will hear from them who heard from you.³⁰⁹⁶

(3652) Zaid b. Thābit said : I heard the Apostle of Allah (may peace be upon him) say : May Allah brighten a man who hears a tradition from us, gets it by heart and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is ; and many a bearer of knowledge is not versed in it.³⁰⁹⁷

(3653) Sahl b. Sa’d reported the Prophet (may peace be upon him) as saying :³⁰⁹⁸ I swear by Allah, it will be better for you that Allah should give guidance to one man

3093. To give a legal decision is a great responsibility. Every layman is not allowed to give it. One is not allowed to give a decision about a legal question unless one is competent for it and has the required knowledge about this question.

3094. Advice is a trust. A man who gives advice to his brother should be sincere and honest. If he misleads him, he will be sinful.

3095. This shows that it is the duty of the scholars to spread knowledge. If people remain ignorant of the knowledge of religion, the scholars will also be responsible for their ignorance.

3096. This is an advice to those who have the knowledge of religion. They must spread it among the people.

3097. In this tradition the Holy Prophet (may peace be upon him) has prayed for the prosperity of a man who transmits his traditions to others and preaches the knowledge. Sometimes a man who hears a tradition from the Holy Prophet (may peace be upon him) does not understand it so much as another man whom he transmits understands it. Therefore, one should preach the knowledge of religion as much as possible.

3098. The Holy Prophet (may peace be upon him) said these words to Hadrat ‘Alī when he sent him on the expedition to Khaibar.

through your agency than that you should acquire the red ones among the camels.³⁰⁹⁹

Chapter 1379

RELATING TRADITIONS FROM THE CHILDREN OF BANŪ ISRĀ'ĪL

(3654) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Relate traditions from the children of Isrā'īl ; there is no harm.³¹⁰⁰

(3655) 'Abd Allah b. 'Amr said : The Prophet (may peace be upon him) used to relate to us traditions from the children of Isrā'īl till morning came ; he would not get up except for obligatory prayer.³¹⁰¹

Chapter 1380

SEEKING KNOWLEDGE NOT FOR THE PLEASURE OF ALLAH

(3656) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone acquires knowledge of things by which Allah's good pleasure is sought, but acquires it only to get some worldly advantage, he will not experience the 'arf, i.e. the odour, of Paradise.³¹⁰²

Chapter 1381

RELATING ANECDOTES AND GIVING INSTRUCTIONS

(3657) 'Awf b. Mālik al-Ashja'ī said : I heard the Apostle of Allah (may peace be upon him) say : Only a ruler, or one put in charge, or one who is presumptuous,

3099. This refers to camels of the most valuable breed. This phrase is also used figuratively of anything which is valuable.

This tradition shows that if a man gets guidance through the efforts of a Muslim, this is a great achievement of him. It is better for him than all the valuable things in the world.

3100. The Holy Prophet (may peace be upon him) permitted to relate traditions from the children of Isrā'īl, as the responsibility of soundness and falsity of these traditions rests with them. The narrator, however, should neither confirm them nor falsify them.

3101. The history of the children of Isrā'īl is full of lessons for Muslims. Hence the Qur'ān has dealt with it in greater detail. The Holy Prophet (may peace be upon him) also informed the Muslims about their treatment of the Prophets and their obedience to Divine injunctions.

3102. This shows that a Muslim should acquire knowledge for the pleasure of Allah.

gives instructions.³¹⁰³

(3658) Abū Sa'īd al-Khudrī said : I sat with the company of the poor members of the Emigrants.³¹⁰⁴ Some of them were sitting together because of lack of clothing while a reader was reciting to us. All of a sudden the Apostle of Allah (may peace be upon him) came along and stood beside us. When the Apostle of Allah (may peace be upon him) stood, the reader stopped and gave him a salutation. He asked : What were you doing ? We said : Apostle of Allah ! we had a reader who was reciting to us and we were listening to the Book of Allah the Exalted. The Apostle of Allah (may peace be upon him) then said : Praise be to Allah Who has put among my people those with whom I have been ordered to keep myself.³¹⁰⁵ The Apostle of Allah (may peace be upon him) then sat among us so as to be like one of us, and when he had made a sign with his hand they sat in a circle with their faces turned towards him. The narrator said : I think that the Apostle of Allah (may peace be upon him) did not recognise any of them except me. The Apostle of Allah (may peace be upon him) then said : Rejoice, you group of poor Emigrants, in the announcement that you will have perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich, and that is five hundred years.

(3659) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : That I sit in the company of the people who remember Allah the Exalted from morning prayer till the sun rises is clearer to me than that I emancipate four slaves from the children of Isrā'īl, and that I sit with the people who remember Allah from afternoon prayer till the sun sets is dearer to me than that I emancipate four slaves.

(3660) 'Abd Ailah (b. Maṣ'ūd) said : The Apostle of Allah (may peace be upon him) said to me : Recite to me Sūrat al-Nisā'. I asked : Shall I recite to you what was sent down to you ? He replied : I like to hear it from someone else. So I recited (it) until I reached this verse "How then shall it be when We bring from every people a witness ?"³¹⁰⁶ Then I raised my head and saw tears falling from his eyes.

3103. This tradition shows that only responsible persons are allowed to give sermon and to preach people. They may relate stories for a lesson to the people. A man who is presumptuous also relates stories and anecdotes in his sermon for show and ostentation.

3104. The Arabic word is *ḍu'afā'* meaning weak. It is said that this refers to the people who lived in the *Ṣuffah*, a kind of verandah at the mosque in Medina, where certain poor people lived and acquired the knowledge of religion.

3105. Cf. Qur'ān, xviii. 28.

3106. Qur'ān, iv. 41.

XX. KITĀB AL-ASHRIBAH

[BOOK OF DRINKS]

Chapter 1382

PROHIBITION OF WINE

(3661) 'Umar said : The prohibition of wine came down when (the Qur'ānic verse) came down. It was made from five things, namely, grapes, dates, honey, wheat, barley. Wine (*khamr*) is what infects (*khamara*) the mind. There are three things I wished that the Prophet (may peace be upon him) would not leave us until he explained them fully to our satisfaction : (share of) grandfather, one who leaves no descendants or ascendants as heirs, and the details of usury.³¹⁰⁷

(3662) 'Umar b. al-Khaṭṭāb said that when the prohibition of wine came down, he said : O Allah, give us about wine a satisfactory explanation. So the following verse of Sūrat al-Baqarah came down; "They ask thee concerning wine and gambling. Say : In them is great sin. . . ." ³¹⁰⁸ 'Umar was then called and it was recited to him. He said : O Allah, give us about wine a satisfactory explanation. Then the following verse of Sūrat al-Nisā' came down : "O ye who believe ! approach not prayers with a mind befogged. . . ." ³¹⁰⁹ Thereafter the herald of the Apostle of Allah (may peace be upon him) would call when the (congregational) prayer was performed : Beware, one who is drunk should not come near prayer. 'Umar was again called and it was recited to him). He said : O Allah, give us about wine a satisfactory explanation. This verse was revealed : "Will ye not then abstain ?" ³¹¹⁰ 'Umar said : We abstained. ³¹¹¹

(3663) 'Alī b. Abī Ṭālib said that a man of the *Anṣar* called him and 'Abd al-Raḥmān b. 'Awf and supplied them wine before it was prohibited. 'Alī then led them in the evening prayer, and he recited ; "Say : O ye who reject faith." ³¹¹² He was confused in it. Then the following verse came down : "O ye who believe ! approach not

3107. There is a great difference of opinion among scholars on these three things. The Holy Prophet (may peace be upon him) did not explain them fully for some expediency.

3108. Qur'ān, ii, 219.

3109. Qur'ān, iv 43.

3110. Qur'ān, v. 94.

3111. This shows that the prohibition of wine was revealed piece-meal. As people were addicted to it, they were not asked to leave it all at once. They left it gradually.

3112. Qur'ān, cix. 1.

prayers with a mind befogged until you can understand all that ye say.”³¹¹³

(3664) Ibn ‘Abbās said : The Qur’ānic verse : “O ye who believe, approach not prayers with a mind befogged until you can understand all that ye say,”³¹¹⁴ and the verse : “They ask thee concerning wine and gambling. Say : In them is great sin and some profit for men,”³¹¹⁵ were repealed by the verse in Sūrat al-Mā'idah : “O ye who believe, intoxicants and gambling, (dedication of) stones. . . .”³¹¹⁶

(3665) Anas said : I was serving wine to the people in the house of Abū Ṭalḥah when it was prohibited and that day our wine was made from unripe dates.³¹¹⁷ A man entered upon us and said : The wine has been prohibited, and the herald of the Apostle of Allah (may peace be upon him) made an announcement. We then said : This is the herald of the Apostle of Allah (may peace be upon him).

Chapter 1383

GRAPES PRESSED FOR WINE

(3666) Ibn ‘Umar reported the Apostle of Allah (may peace be upon him) as saying : Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.³¹¹⁸

Chapter 1384

TURNING WINE INTO VINEGAR

(3667) Anas b. Mālīk said : Abu Ṭalḥah asked the Prophet (may peace be upon him) about the orphans who had inherited wine. He replied : Pour it out. He asked : May I not make vinegar of it ? He replied : No.³¹¹⁹

3113. Qur’ān, iv. 43.

3114. Qur’ān, iv. 43.

3115. Qur’ān, ii. 219.

3116. Qur’ān, v. 94.

3117. This shows that wine prohibited by the Qur’ān means all sorts of wine, whether made from wheat, barley, dates, etc. It is not peculiar to grapes.

3118. This shows that all those persons are cursed by Allah who are involved in wine in any way directly or indirectly.

The caption of this chapter shows that the pressing of grapes for making wine is forbidden, and not for other purposes.

3119. This shows that making vinegar of wine is forbidden. This is held by most of the scholars. According to Abū Ḥanīfah and al-Auzā’ī, it is lawful to make vinegar of wine (*‘Awn al-Ma’būd*, III, 367).

Chapter 1385

FROM WHAT WINE IS MADE

(3668) Al-Nu'mān b. Bashīr reported the Apostle of Allah (may peace be upon him) as saying : From grapes wine is made, from dried dates wine is made, from honey wine is made, from wheat wine is made, from barley wine is made.³¹²⁰

(3669) Al-Nu'mān b. Bashīr said : I heard the Apostle of Allah (may peace be upon him) say : Wine is made from grape-syrup, raisins, dried dates, wheat, barley, millet, and I forbid you from every intoxicant.

(3670) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Wine comes from these two trees, the date-palm and the grape-vine.

Abū Dāwūd said : The name of Abū Kathīr al-'Ubarī is Yazīd b. 'Abd al-Rahmān b. Ghufailat al-Sahmī. Some said : Uzainah. What is correct is Ghufailah.

Chapter 1386

PROHIBITION OF INTOXICANTS

(3671) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : Every intoxicant is forbidden.³¹²¹ He who drinks wine in this world, and dies when he is addicted to it, will not drink it in the next.

(3672) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : Every intoxicant is *khamr* (wine) and every intoxicant is forbidden. If anyone drinks wine, Allah will not accept prayer from him for forty days, but if he repents, Allah will accept his repentance. If he repeats it a fourth time, it is binding³¹²² on Allah that He will give him *ṭinat al-khabāl* to drink. He was asked : What is *ṭinat al-khabāl*, Apostle of Allah ? He replied : Discharge of wounds flowing from the inhabitants of Hell. If anyone serves it to a minor who does not distinguish between the lawful and the unlawful, it is binding on Allah that He will give him the discharge of wounds flowing from the inhabitants of Hell to drink.

(3673) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him)

3120. During the lifetime of the Holy Prophet (may peace be upon him) wine was made from these things. Now if wine is made from some other things than those mentioned in this tradition, that will also be prohibited. Wine is not confined to the things mentioned in this tradition.

3121. This means that everything which is intoxicant like wine is forbidden. One should avoid all kinds of intoxicants, in whatever form they may be.

3122. There is none who makes anything binding on Allah. It is He Who Himself makes binding anything on Himself. This expression has been used for emphasis.

as saying : If a large amount of anything causes intoxication, a small amount of it is prohibited.³¹²³

(3674) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) was asked about *bit'*.³¹²⁴ He replied : Every liquor which intoxicates is forbidden.³¹²⁵

Abū Dāwūd said : I read out this tradition to Yāzid b. 'Abd Rabbihī al-Jurjisī. Muḥammad b. Ḥarb told you this tradition from al-Zabīdī from al-Zuhrī through his chain of narrators. This version added : *Bit'* is the *nabidh*³¹²⁶ from honey, which the people of the Yemen would drink.

Abū Dāwūd said : I heard Aḥmad b. Ḥanbal say : There is no god but Allah, there was none stronger in memory and like al-Jurjisī among the people of Ḥimṣ.

(3675) Dailam al-Ḥimyarī said : I asked the Prophet (may peace be upon him) and said : Apostle of Allah ! we live in a cold land in which we do heavy work and we make a liquor from wheat to get strength from it for our work and to stand the cold of our country. He asked : Is it intoxicating ? I replied : Yes. He said : You must avoid it. I said : The people will not abandon it. He said : If they do not abandon it, fight with them.³¹²⁷

(3676) Abū Mūsā said : I asked the Prophet (may peace be upon him) about wine made from honey. He said : That is *bit'*. I said : And the one made from barley and millet ? He said : That is *mizr*. He then said : Tell your people that every intoxicant is prohibited.

(3677) 'Abd Allah b. 'Amr told that the Prophet (may peace be upon him) forbade wine (*khamr*), game of chance (*maisir*),³¹²⁸ drum (*kūbah*),³¹²⁹ and wine made

2123. This shows that wine and other intoxicants are forbidden whether they are taken in large or small quantity. Abū Ḥanīfah says that the last drop which causes intoxication is prohibited. This is not correct, for one drop alone cannot produce intoxication unless the preceding amount is not added to it. One should avoid using large and small quantity of intoxicants.

3124. Wine made from honey.

3125. This shows that there is no difference between wine made from grapes and one made from other commodities. This distinction has been made by Abū Ḥanīfah. But his view conflicts with the traditions of the Holy Prophet (may peace be upon him). He applied the word *khamr* (wine) to all intoxicants whether made of grapes or other ingredients.

3126. *Nabidh* is a drink manufactured from dates, raisins, honey, wheat. This is generally made from dates. Hence it is known as date-wine. The Hanafīs allowed the use of this drink, for the ingredients were steeped in water in a vessel, and it was used before fermentation took place. Hence it was lawful. The other jurists did not allow its use.

3127. This shows that it is not permissible to drink wine in cold countries to protect from cold.

3128. *Maisir* is a game of chance.

3129. *Kūbah* means a kind of drum wide at the ends and narrow in the middle. This may be a wide term embracing all sorts of musical instruments.

from millet (*ghubairah*),³¹³⁰ saying : Every intoxicant is forbidden.

Abū Dāwūd said : Ibn Sallām Abū 'Ubaid said : *Ghubairah* was an intoxicant liquor made from millet. This wine was made by the Abyssinians.

(3678) Umm Salamah said : The Apostle of Allah (may peace be upon him) forbade every intoxicant and everything which produces languidness.

(3679) 'Ā'ishah said : I heard the Apostle of Allah (may peace be upon him) say : Every intoxicant is forbidden ; if a faraq³¹³¹ of anything causes intoxication, a handful of it is forbidden.

Chapter 1387

DĀDHĪ³¹³²

(3680) Mālik b. Abī Maryam said : 'Abd al-Rahmān b. Ghanam entered upon us and we discussed *ṭilā'*³¹³³ and he said : Abū Mālik al-Ash'arī told me that he heard the Apostle of Allah (may peace be upon him) say : Some of my people will assuredly drink wine calling it by another name.³¹³⁴

Abū Dāwūd said : An old man of the people of Wāsiṭ narrated from Abū Manṣūr al-Ḥārith b. Manṣūr saying : I heard Sufyān al-Thawrī who was asked about *al-dādhī*. He said : The Apostle of Allah (may peace be upon him) said : Some of my people will assuredly drink wine calling it by another name.

Abū Dāwūd said : Sufyān al-Thawrī said : *Al-dādhī* is a wine of evil-doers.

Chapter 1388

VESSELS OF WINE

(3681) Ibn 'Umar and Ibn 'Abbās said : We testify that the Apostle of Allah (may peace be upon him) forbade (the use of) gourds, green jars, receptacles smeared with pitch, and hollowed stumps of palm-trees.³¹³⁵

3130. *Ghubairah* was a kind of wine prepared by the Abyssinians from millet.

3131. *Faraq* measures three ṣā's or sixteen rotls. The point is that anything much of which causes intoxication a little of it is also forbidden.

3132. *Dādhī* is a kind of wine. *Dādhī* is a corn put in *wabidh* (drink made from dates) to make it intoxicant.

3133. The liquor two-third of which is burnt out and one-third remains.

3134. Change of name of an intoxicant does not make it lawful. If a liquor is intoxicant, it is prohibited. The wine called *dādhī* is, therefore, prohibited.

3135. These vessels were used by the Arabs for making wine. The Holy Prophet (may peace be upon him) forbade them to use them for any drink because they cause intoxication. Some scholars are of opinion that the prohibition of using these vessels was restricted to the early period of Islam.

(3682) 'Abd Allah b. 'Umar said : The Apostle of Allah (may peace be upon him) forbade the *nabidh* (date-wine) of *jarr*. I was alarmed by his statement : The Apostle of Allah (may peace be upon him) forbade the *nabidh* of *jarr*. I then entered upon Ibn 'Abbās and asked him : Are you listening to what Ibn 'Umar says ? He asked : What is that ? I said : He said : The Apostle of Allah (may peace be upon him) forbade the *nabidh* of *jarr*. He said : He spoke the truth. The Apostle of Allah (may peace be upon him) forbade the *nabidh* of *jarr*. I asked : What is *jarr* ? He replied : Anything made of clay.³¹³⁶

(3683) Ibn 'Abbās said : The deputation of 'Abd al-Qais came to the Apostle of Allah (may peace be upon him) and said : This is the tribe of Rabī'ah, and the infidels of Muḍar are between us and you. We are able to come to you only in the sacred month. So give a decisive command which we may follow ourselves and to which we call those at home behind us. He (the Prophet) said : I command you to observe four things, and forbid you four things : Belief in Allah, the testimony that there is no god but Allah, and he expressed one by folding his hand. Musaddad's version has : Faith in Allah, and he explained it to them : The testimony that there is no god but Allah, and that Muḥammad is the Apostle of Allah, observance of prayer, payment of *zakāt*, and your giving the fifth of the booty. I forbid you the use of pumpkins, green jars, vessels smeared with pitch, and hollow stumps of palm-trees. Ibn 'Ubad's version has the word *muqayyar* (vessels smeared with pitch) instead of *naqir* (hollow stumps). Musaddad's version has *naqir* and *muqayyar* (pitch) ; he did not mention *muzaffat* (vessels smeared with pitch).

Abū Dāwūd said : The name of Abū Jamrah is Naṣr b. 'Imrān al-Ḍubā'i.

(3684) Abū Hurairah said : The Apostle of Allah (may peace be upon him) said to the deputation of 'Abd al-Qais : I forbid you the use of hollow stumps, vessels smeared with pitch, green jars, pumpkins, and a skin cut off at the top, but drink from your skin and tie it with a string.

(3685) In the story of the deputation of 'Abd al-Qais Ibn 'Abbās said : They (the people) asked : In which should we drink, Prophet of Allah ? The Prophet (may peace be upon him) said : You should use those skin vessels that are tied at their mouths.³¹³⁷

(3686) A man of the deputation of 'Abd al-Qais who came to the prophet (may

Later on the ban was lifted as implied from the traditions of the Holy Prophet (may peace be upon him) reported by Buraidat al-Aslamī. The Holy Prophet (may peace be upon him) said : I forbade you to use vessels. Now drink with any vessel, but do not drink intoxicants ('*Awn al-Ma'būd*, III, 380).

3136. This refers to glazed jar made of clay. It was used for preparing wine.

3137. If a skin or a vessel remains open, anything may fall in it. Hence the Holy Prophet (may peace be upon him) ordered to tie the mouths of the skins and cover the vessels.

peace be upon him) said—the narrator ‘Awf thinks that his name was Qais b. al-Nu‘mān : The Prophet (may peace be upon him) said : Do not drink from hollowed stumps, vessels smeared with pitch, pumpkins, and green jarrs, but drink from a skin which is tied with string. If the drink ferments, lighten it by infusing water. If you are helpless, then pour it away.³¹³⁸

(3687) Ibn ‘Abbās said : The deputation of ‘Abd al-Qais asked (the Prophet) : From which (vessels) should we drink ? He (the Prophet) replied : Do not drink from pumpkins, vessels smeared with pitch, and hollow stumps, and steep dates in skins. They asked : Apostle of Allah, if it ferments ?³¹³⁹ He replied : Infuse water in it. They asked : Apostle of Allah . . .” (repeating the same words). He replied to them third or fourth time : Pour it away. He then said : Allah has forbidden me, or he said : He has forbidden me wine, game of chance and *kūbah* (drums). He said : Every intoxicant is unlawful. Sufyān said : I asked ‘Alī b. Badhīmah about *kūbah*. He replied : Drum.

(3688) ‘Alī said : The Apostle of Allah (may peace be upon him) forbade us the use of pumpkins, green jarrs, hollow stumps³¹⁴⁰ and wine made from barley.

(3689) Buraidah reported the Apostle of Allah (may peace be upon him) as saying : I forbade you three things, and now I command (permit) you for them. I forbade you to visit graves, now you may visit them, for in visiting them there is admonition. I forbade you drinks except from skin vessels, but now you may drink from any kind of vessels, but do not drink an intoxicant. I forbade you to eat the meat of sacrificial animals after three days, but now you may eat and enjoy it during your journeys.³¹⁴¹

(3690) Jābir b. ‘Abd Allah said : When the Apostle of Allah (may peace be upon him) forbade the use of (wine) vessels, the *Anṣār* said : They are inevitable for us.

3138. Sometimes *nabidh* or any other drink ferments in the skin. The Holy Prophet (may peace be upon him) suggested that fermentation should be removed by infusion of water. If the fermentation still remains in the drink, it should not be used

3139. *Nabidh* can be used for one or two days until it ferments. When it ferments, it should be poured away.

3140. In the early days of Islam the Holy Prophet (may peace be upon him) forbade the use of these vessels so that people might not again form the habit of drinking. Or *nabidh* sometimes fermented in these vessels. Later on the Holy Prophet (may peace be upon him) allowed to use these vessels, as reported by Buraidah : I have forbidden you receptacles, for while a receptacle does not make anything lawful or unlawful, every intoxicant is unlawful. In a version he said : I have forbidden you drinks except from skin vessels, but now you may drink from any kind of vessels, but do not drink an intoxicant. Muslim transmitted it.

3141. The Holy Prophet (may peace be upon him) forbade these things in the beginning for certain expediency, but later on he allowed them.

Thereupon he said : If so, then no.³¹⁴²

(3691) 'Abd Allah b. 'Amr said : The Prophet (may peace be upon him) mentioned the vessels : pumpkins, green jarrs, vessels smeared with pitch and hollow stumps. A desert Arab said : We have no vessels (except these). He said : Drink (from them) what is lawful.³¹⁴³

(3692) The tradition mentioned above has also been transmitted by Sharīk through a different chain of narrators. This version has : Avoid that which produces intoxication.

(3693) Jābir b. 'Abd Allah said : Dates were steeped for the Apostle of Allah (may peace be upon him) in a skin, but when they could not find a skin, they were steeped for him in a small stone vessel.³¹⁴⁴

Chapter 1389

DRINK MADE FROM MIXING OF VARIOUS KINDS OF DATES OR DATES AND RAISINS

(3694) Jābir b. 'Abd Allah said : The Apostle of Allah (may peace be upon him) forbade mixing raisins and dried dates : and unripe dates and fresh dates.³¹⁴⁵

(3695) 'Abd Allah b. Abī Qatādah said that his father Abū Qatādah forbade mixing raisins and dried dates, mixing unripe dates and fresh dates, and mixing dates beginning to take on colour and fresh dates. He said : Make *nabidh* (drink) from each separately.

He (the narrator Yaḥyā) said : Abū Salamah b. 'Abd al-Raḥmān narrated to me this tradition on the authority of Abū Qatādah from the Prophet (may peace be upon him).

3142. The Holy Prophet (may peace be upon him) forbade the use of these vessels in case the people did not need them. When he was informed that they were in need of them, he withdrew his prohibition. Another version has : I forbade your vessels, for while a vessel does not make anything lawful or unlawful, but every intoxicant is unlawful. The *Anṣār* told him that they used to prepare their drink (*nabidh*) in these vessels and these were essential to them. Hence he allowed them to use those vessels.

3143. This means that a man can drink a lawful thing from any vessel. There is no harm in using the vessels in which they used to make wine or drink wine from them. As they had no other vessels except these, the Holy Prophet (may peace be upon him) allowed them to use these vessels.

3144. The Holy Prophet (may peace be upon him) used to drink *nabidh* made from dates. It was not an intoxicant. It was prepared in a skin, and when it was not found, they prepared it in a small stone vessel. When this drink fermented, it was poured away.

3145. The Holy Prophet (may peace be upon him) forbade to make a drink from the mixture of two kinds of dates or dates and raisins for fear of fermentation. In another version of this tradition he allowed to make *nabidh* (drink) from each separately.

(3696) A man from among the Companions of the Prophet (may peace be upon him) said : The Prophet (may peace be upon him) forbade (mixing) unripe dates and dried dates, and (mixing) raisins and dried dates.

(3697) Kaḥshah, daughter of Abū Maryam, asked Umm Salamah (Allah be pleased with her) : What did the Prophet (may peace be upon him) prohibit? She replied : He forbade us to boil dates so much so that the kernels are spoiled,³¹⁴⁶ and to mix raisins and dried dates.

(3698) 'Ā'ishah (Allah be pleased with her) said : Raisins were steeped for the Apostle of Allah (may peace be upon him) and then dried dates were infused in them, or dried dates were steeped and then raisins were infused in them.³¹⁴⁷

(3699) Ṣaḥīyyah, daughter of 'Aṭīyyah, said : I entered upon 'Ā'ishah with some women of 'Abd al-Qais, and asked her about mixing dried dates and raisins (for drink). She replied : I used to take a handful of dried dates and a handful of raisins and put them in a vessel, and then crush them (and soak in water). Then I would give it to the Prophet (may peace be upon him) to drink.³¹⁴⁸

Chapter 1390

DRINK MADE FROM UNRIPE DATES

(3700) Qatādah said on the authority of Jābir b. Zaid and 'Ikrimah that they disapproved of the drink made exclusively from unripe dates. This they reported on the authority of Ibn 'Abbās. Ibn 'Abbās said : I am afraid it may not be *muzzā* from which (the people of) 'Abd al-Qais were prohibited. I asked Qatādah : What is *muzzā*?³¹⁴⁹ He replied : Drink of dates made in a green jar and a vessel smeared

3146. Boiling the dates extremely spoils the kernels and the drink becomes tasteless. Or it means that the kernels were used as fodder for animals. Hence the Holy Prophet (may peace be upon him) forbade their extreme boiling.

3147. This shows that mixing dried dates and raisins is allowed for making a drink if there is no apprehension of intoxication. If there is such an apprehension, it is forbidden to mix them as the previous traditions indicate.

3148. This tradition indicates that making a drink by mixing two kinds of commodities is permissible. The traditions which prohibit such a drink may be taken to mean the drink which ferments or becomes intoxicant by mixing the two ingredients. In ordinary circumstances it is allowed.

3149. *Muzzā* is a drink made from mixing unripe dates and dried dates and it ferments. Abū 'Uбайд says that it is an intoxicant.

This tradition indicates that the mixing of dried dates and unripe dates to prepare a drink is forbidden if it produces intoxication. If the drink made from unripe dates intoxicates or ferments, it is also prohibited.

with pitch.

Chapter 1391

DESCRIPTION OF THE DRINK MADE FROM RAISINS OR DATES (*NABIDH*)

(3701) Al-Dailamī said : We came to the Prophet (may peace be upon him) and said to him : Apostle of Allah, you know who we are, from where we are and to whom we have come. He said : To Allah and His Apostle. We said : Apostle of Allah, we have grapes ; what should we do with them ? He said : Make them raisins. We then asked : What should we do with raisins ? He replied : Steep them in the morning and drink in the evening, and steep them in the evening and drink in the morning. Steep them in skin vessels and do not steep them in earthen jar^a, for if it is delayed in pressing, it becomes vinegar.³¹⁵⁰

(3702) 'Ā'ishah said : Dates were steeped for the Apostle of Allah (may peace be upon him) in a skin which was tied up at the top and had a mouth. What was steeped in the morning he would drink in the evening and what was steeped in the evening he would drink in the morning.

(3703) 'Amrah said on the authority of 'Ā'ishah that she would steep dates for the Apostle of Allah (may peace be upon him) in the morning. When the evening came, he took his dinner and drank it after his dinner. If anything remained, she poured it out. She then would steep for him at night. When the morning came, he took his morning meal and drank it after his morning meal. She said : The skin vessel was washed in the morning and in the evening. My father (Ḥayyān) said to her : Twice a day ? She said : Yes.

(3704) Ibn 'Abbās said : Raisins were steeped for the Prophet (may peace be upon him) and he would drink it in the morning and the night after, the following day and the night after. He then gave orders and it was given to servants to drink or poured away.³¹⁵¹

Abū Dāwūd said : That "it was given to servants to drink" means before it spoiled.

Abū Dāwūd said : Abū 'Umar Yaḥyā al-Bahrānī.

3150. Since the drink generally ferments in clay jars, the Holy Prophet (may peace be upon him) prohibited to steep dates or raisins in them.

3151. All the traditions in this chapter indicate that the use of drink made from steeping dates or raisins called *nabidh* is permissible before it ferments or causes intoxication. It is forbidden if it intoxicates.

Chapter 1392

DRINK MADE FROM HONEY

(3705) 'Ā'ishah said that the Prophet (may peace be upon him) used to stay with Zainab, daughter of Jahsh, and drink honey. I and Ḥafṣah counselled each other that if the Prophet (may peace be upon him) enters upon any of us, she must say: I find the smell of gum (*maghāfir*)³¹⁵² from you. He then entered upon one of them; she said that to him. Thereupon he said: No, I drank honey at (the house of) Zainab daughter of Jahsh, and I will not do it again. Then the following verse came down: "O Prophet! why holdest thou to be forbidden that which Allah has made lawful to thee?"³¹⁵³ "Thou seekest. . . . If you two turn in repentance to Allah"³¹⁵⁴ refers to Ḥafṣah and 'Ā'ishah, and the verse: "When the Prophet disclosed a matter in confidence to one of his consorts"³¹⁵⁵ refers to the statement of the Prophet (may peace be upon him): No, I drank honey.³¹⁵⁶

(3706) 'Ā'ishah said: The Apostle of Allah (may peace be upon him) liked sweet-meats and honey. The narrator then mentioned a part of the tradition mentioned above. The Apostle of Allah (may peace be upon him) felt it hard on him to find smell from him. In this tradition Saudah³¹⁵⁷ said: But you ate gum? He said: No, I drank honey. Ḥafṣah gave it to me to drink. I said: Its bees ate 'urfuṭ.³¹⁵⁸

Abū Dāwūd said: *Maghāfir* is a gum; *jarasat* means ate; 'urfuṭ is a bees' plant.

Chapter 1393

ON *NABIDH* (DATE-DRINK) WHEN IT FERMENTS

(3707) Abū Hurairah said: I knew that the Apostle of Allah (may peace be upon him) used to keep fast. I waited for the day when he did not fast to present him the

3152. *Maghāfir* (sing. *mughfur*) is a kind of gum having bad smell. This was disliked by the Holy Prophet (may peace be upon him).

3153. Qur'ān, lxvi. 1.

3154. Qur'ān, lxvi. 4.

3155. Qur'ān, lxvi. 3.

3156. This shows that the drink made from honey was liked by the Holy Prophet (may peace be upon him) and it is permissible to use this drink.

3157. This tradition shows that the Holy Prophet (may peace be upon him) drank honey at the house of Ḥafṣah, and the previous tradition shows that he drank it at the house of Zainab. The previous version of this tradition is correct. It is 'Ā'ishah and Ḥafṣah who counselled and not 'Ā'ishah and Saudah as this version shows.

3158. 'Urfuṭ is a bitter shrub. The bees suck the juice of its flowers which is bitter and smells badly. The Holy Prophet (may peace be upon him) did not like bad smell. Hence she referred to the gum of this shrub.

drink (*nabidh*) which I made in a pumpkin. I then brought it to him while it fermented. He said : Throw it to this wall, for this is a drink of the one who does not believe in Allah and the Last Day.³¹⁵⁹

Chapter 1394

TO DRINK WHILE STANDING

(3708) Anas said : The Prophet (may peace be upon him) forbade that a man should drink while standing.³¹⁶⁰

(3709) Nazzāl b. Samurah said : 'All asked for water and he drank it while standing. He then said : Some people disapprove of doing this (drinking while standing), but I saw the Apostle of Allah (may peace be upon him) doing as I have done.³¹⁶¹

Chapter 1395

DRINKING FROM THE MOUTH OF A WATER-SKIN

(3710) Ibn 'Abbās said : The Apostle of Allah (may peace be upon him) forbade drinking from the mouth of a water-skin,³¹⁶² and riding the animal which feeds on filth³¹⁶³ and eating the animal which is killed in confinement.³¹⁶⁴

Abū Dāwūd said : *Jallālah* means an animal which eats filth and impurities.

Chapter 1396

DRINKING BY INVERTING THE HEADS OF SKIN VESSELS

(3711) Abū Sa'īd al-Khudrī said : The Apostle of Allah (may peace be upon him) prohibited to drink by inverting the heads of skin vessels.³¹⁶⁵

(3712) A man of the *Anṣar* quoting his father said that the Prophet (may peace

3159. This tradition indicates that when *nabidh* ferments, it is unlawful to use it.

3160. It is only abominable to drink while standing and not forbidden. The Holy Prophet (may peace be upon him) is also reported to have drunk while standing to show its permissibility.

3161. This shows that drinking a thing while standing is permissible.

3162. He forbade as a precaution. One must take out water and then drink it. There may fall in the vessel something which may harm him.

3163. By eating filth and impurities its sweat smells badly, and the clothes of a rider are smeared with it.

3164. It is a great wrong to kill an animal in confinement and then eat its flesh. Since the animal dies after feeling severe pain, its meat may be harmful.

3165. The reason for this prohibition is that the clothes may become wet by water or the mouth of the skin may be contaminated by bad smell.

be upon him) called for a skin-vessel on the day of the battle of Uḥud. He then said : Invert the head of the vessel and he drank from its mouth.³¹⁶⁶

Chapter 1397

DRINKING FROM THE BROKEN PLACE OF A CUP

(3713) Abū Sa'īd al-Khudrī said : The Apostle of Allah (may peace be upon him) forbade drinking from the broken place (of a cup) and blowing into a drink.³¹⁶⁷

Chapter 1398

DRINKING FROM GOLD AND SILVER VESSELS

(3714) Ibn Abī Lāḥlā said : When Ḥudhaifah was in al-Madā'in, he asked for water. A peasant brought him a silver vessel. He threw it away and said : I threw it away, for I prohibited (him) but he did not stop. The Apostle of Allah (may peace be upon him) forbade to wear silk or brocade, and to drink from gold and silver vessels. He said : Others have them in this world and you will have them in the next.³¹⁶⁸

Chapter 1399

SIPPING WATER WITH THE MOUTH

(3715) Jābir b. 'Abd Allah said : The Prophet (may peace be upon him) went to visit a man of the *Anṣār* accompanied by one of his Companions who was watering his garden. The Apostle of Allah (may peace be upon him) said : If you have any water which has remained over night in a skin (we should like it), or we shall sip³¹⁶⁹ (from a streamlet).

Chapter 1400

WHEN SHOULD THE SUPPLIER DRINK ?

(3716) 'Abd Allah b. Abī Awfā reported the Prophet (may peace be upon him)

3166. This shows permission for drinking by inverting the mouth of a vessel when there is a need for it. Normally one should avoid this practice.

3167. If a man drinks from the broken place, the water will flow on his clothes. He forbade to *شرب* into a drink so that anything may not fall in it.

3168. Drinking from gold and silver vessels and eating in them is forbidden for all Muslims.

3169. This shows that if a man has no vessel to drink water, he may drink by sipping from the streamlet.

as saying : The supplier of the people is the last (man) to drink.³¹⁷⁰

(3717) Anas b. Mālik said : The Prophet (may peace be upon him) was brought milk that was mixed with water. A nomad Arab was on his right and Abū Bakr was on his left. He himself drank and gave it to the nomad Arab, and said : He who is on the right, then he who is on his right.³¹⁷¹

(3718) Anas b. Mālik said : When the Prophet (may peace be upon him) drank, he used to breathe three times in the course of a drink and say : It is more wholesome, thirst-quenching and healthier.³¹⁷²

Chapter 1401

BLOWING IN A DRINK AND BREATHING INTO IT

(3719) Ibn 'Abbās said : The Apostle of Allah (may peace be upon him) forbade blowing or breathing into a vessel.

(3720) 'Abd Allah b. Busr from Banū Sulaim said : The Apostle of Allah (may peace be upon him) came to my father and he was a guest with him. He offered food to him and he brought *hais*.³¹⁷³ He then brought a drink which he drank and he gave it to the one on his right. He ate dried dates and began to put the kernels on the back of his ring finger and middle finger. When he got up, my father also got up, and held the rein of his mount. He said : Pray to Allah for me. He said : O Allah, bless them in what you have provided them, forgive them, and have mercy on them.

Chapter 1402

WHAT SHOULD BE SAID WHILE DRINKING MILK

(3721) Ibn 'Abbās said : I was in the house of Maimūnah. The Apostle of Allah (may peace be upon him) accompanied by Khālid b. al-Walīd entered. Two roasted long-tailed lizards (*dabb*) placed on the sticks were brought to him. The Apostle of Allah (may peace be upon him) spat. Khālid said : I think that you abominate it, Apostle of Allah. He said : Yes. Then the Apostle of Allah (may peace be upon him)

3170. The Holy Prophet (may peace be upon him) taught etiquette of eating and drinking in a company. The man who distributes or supplies a thing should take it himself in the last.

3171. This shows that people should hand a drink to the one on the right irrespective of the importance of the people.

3172. This shows that one must breathe three times while drinking. He should give short breaks.

3173. A dish made of dates mixed with clarified butter and dried curd. Sometimes flour was added to it.

was brought milk, and he drank (it). The Apostle of Allah (may peace be upon him) then said : When one of you eats food, he should say : O Allah, bless us in it, and give us food (or nourishment) better than it. When he is given milk to drink he should say : O Allah ! bless us in it and give us more of it, for no food or drink satisfies like milk.

Abū Dāwūd said : This is Musaddad's version.

Chapter 1403

COVERING VESSELS

(3722) Jābir reported the Prophet (may peace be upon him) as saying : Shut your door and make mention of Allah's name, for the devil does not open a door which has been shut ; extinguish your lamp and make mention of Allah's name, cover up your vessel even by a piece of wood that you just put on it and make mention of Allah's name, and tie up your water-skin mentioning Allah's name.³¹⁷⁴

(3723) Jābir b. 'Abd Allah reported the Prophet (may peace be upon him) as saying—this version is not complete—"for the devil does not open a shut door, or loosen a water-skin, or uncover a vessel, for a mouse sets a house on fire over its inhabitants."

(3724) Jābir b. 'Abd Allah reported the Prophet (may peace be upon him) as saying : Gather your children when darkness spreads, or in the evening (according to Musaddad), for the jinn are abroad and seize them.

(3725) Jābir said : We were with the Prophet (may peace be upon him) and he asked for something to drink. A man from the company asked : Should we not give you *nabidh* (drink made from dates) to drink ? He replied : Yes. The man went quickly and brought a cup of *nabidh*. The Apostle of Allah (may peace be upon him) said : Why did you not cover it up even by putting a piece of wood on it ?

Abū Dāwūd said : Al-Aṣma'ī's version has : "You put it on it. . . ."

(3726) 'Ā'ishah said : The water from al-Suqyā' was considered sweetest by the Prophet (may peace be upon him). Qutaibah said : It was a well on two days' journey from Medina.

3174. The Holy Prophet (may peace be upon him) has provided teaching for all facets of life. This tradition shows how a Muslim should pass his night at home. Another version recorded by al-Bukhārī and Muslim says : When the darkness of night comes, or in the evening, collect your children, for the devil is abroad at that time, and when an hour of the night has passed, let them free and shut the doors, for the devil does not open a shut door. If Muslims act upon this tradition, nothing can do them any harm at night. Many things are not intelligible to reason, but one should obey the teachings of the Holy Prophet (may peace be upon him).

XXI. KITAB AL-AT'IMAH

[BOOK OF FOODS]

Chapter 1404

ACCEPTANCE OF INVITATION FOR A FEAST

(3727) 'Abd Allah b. 'Umar reported the Prophet (may peace be upon him) as saying : When one of you is invited for a wedding feast, he must attend it.³¹⁷⁵

(3728) The tradition mentioned above has also been transmitted by Ibn 'Umar to the same effect through a different chain of narrators. This version has the additional words : If he is not fasting, he should eat, and if he is fasting, he should leave it.

(3729) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : If one of you invites his brother, he should accept (the invitation), whether it is a wedding-feast or something of that nature.

(3730) The tradition mentioned above has also been transmitted by Nāfi' to the same effect through the chain of narrators as mentioned by Ayyūb.

(3731) Jābir reported the Apostle of Allah (may peace be upon him) as saying : When one of you is invited to a meal, he must accept. If he wishes he may eat, but if he wishes (to leave), he may leave.

(3732) 'Abd Allah b. 'Umar reported the Apostle of Allah (may peace be upon him) as saying : He who does not accept an invitation which he receives has disobeyed Allah and His Apostle, and he who enters without invitation enters as a thief and goes out as a raider.³¹⁷⁶

3175. There are three points of view about accepting the invitation to a wedding feast : first, obligatory for the one who is invited, but not necessary for a man who has some valid excuse ; second, it is a collective obligation (*farḍ kifāyah*), i.e. some people must attend it ; third, it is commendable to attend it. According to the Zāhirīs it is obligatory to attend the feast. As for feast other than that of wedding, Mālik and most of the scholars hold that it is commendable to attend it (*'Awn al-Ma'būd*, III, 394).

3176. This tradition is the basis of argument of those who hold that acceptance of invitation is obligatory. One should not, however, attend a feast without invitation. Acceptance of invitation causes to increase love between two Muslims, and attending feast without invitation causes ill-feelings and hostility.

(3733) Abū Hurairah said :³¹⁷⁷ The worst kind of food is that at a wedding feast to which the rich are invited and from which the poor are left out. If anyone does not attend the feast to which he was invited, he has disobeyed Allah and His Apostle (may peace be upon him).³¹⁷⁸

Chapter 1405

RECOMMENDATION FOR HOLDING A WEDDING FEAST

(3734) Thābit said : The marriage of Zainab daughter of Jahsh was mentioned before Anas b. Mālik. He said : I did not see that the Apostle of Allah (may peace be upon him) held such a wedding feast for any of his wives as he did for her. He held a wedding feast with a sheep.³¹⁷⁹

(3735) Anas b. Mālik said : The Prophet (may peace be upon him) held a wedding feast for Ṣafīyah with meal³¹⁸⁰ and dates.³¹⁸¹

Chapter 1406

DURATION FOR HOLDING WEDDING FEAST

(3736) Zuhair b. 'Uthmān reported the Prophet (may peace be upon him) as saying : The wedding feast on the first day is a duty, that on the second is a good practice, but that on the third day is to make men hear of it and show it to them.³¹⁸²

Qatādah said : A man told me that Sa'īd b. al-Musayyab was invited (to a wedding feast on the first day and he accepted it. He was again invited on the second day, and he accepted. When he was invited on the third day, he did not accept ; he said : They are the people who make men hear of it and show it to them.

(3737) Qatādah reported this story from Sa'īd b. al-Musayyab. This version adds :

3177. This tradition has also been narrated from the Holy Prophet (may peace be upon him) by al-Bukhārī and Muslim.

3178. This shows that a man should invite not only the rich to his feast but he should also invite the poor.

3179. It is commendable to hold a wedding feast. But it is disputed when it should be held. What is more correct is that it should be held after consummation of marriage. This is held by Mālik and most of the scholars. According to some, it should be held at the time of contract before having intercourse.

3180. The Arabic word is *sawiq*. It is a kind of mush made from wheat or barley and sometimes with sugar and dates.

3181. This shows that sumptuous meal is not necessary for the wedding feast. One may arrange a simple feast.

3182. This tradition determines the period of holding the wedding-feast. It can be held only for one or two days.

When he was invited on the third day, he did not accept but threw pebbles on the messenger.

Chapter 1407

ENTERTAINMENT AFTER RETURNING FROM JOURNEY

(3738) Jābir said : When the Prophet (may peace be upon him) returned to Medina, he would slaughter a camel or a cow.³¹⁸³

Chapter 1408

HOSPITALITY

(3739) Abū Shuraih al-Ka'bi reported the Apostle of Allah (may peace be upon him) as saying : He who believes in Allah and the Last Day should honour his guest : Provisions for the road are what will serve for a day and night : hospitality extends for three days ; what goes after that is *ṣadaqah* (charity) ; and it is not allowable that a guest should stay till he makes himself an encumbrance.³¹⁸⁴

Abū Dāwūd said : Mālik was asked about the saying of the Prophet ; "Provisions for the road are what will serve for a day a night." He said : He should honour him, present him some gift, and protect him for a day and a night, and hospitality for three days.

(3740) Abū Hurairah reported the Prophet (may peace be upon him) as saying : Hospitality extends for three days, and what goes beyond that is *ṣadaqah* (charity).³¹⁸⁵

(3741) Abū Karīmah reported the Apostle of Allah (may peace be upon him) as saying : It is a duty of every Muslim (to provide hospitality) to a guest for a night. If anyone comes in the morning to his house, it is a debt due to him. If he wishes, he may fulfil it, and if he wishes he may leave it.

(3742) Al-Miqdam Abū Karīmah reported the Apostle of Allah (may peace be upon him) as saying : If any Muslim is a guest of people and is given nothing, it is the duty of every Muslim to help him to the extent of taking for him from their crop

3183. The narrator is doubtful whether the Holy Prophet (may peace be upon him) slaughtered a camel or a cow. This shows that it is commendable to entertain the people after returning from journey

3184. Hospitality for three days was compulsory in the early days of Islam. But now it is recommended. The host should entertain the guest profusely first, and provide him with what is available in his house. If a man stays more than three days, he should spend himself.

3185. After three days it depends on the discretion of the host whether he entertains the guest or not.

and property³¹⁸⁶ for the entertainment of one night.

(3743) 'Uqbah b. 'Āmir said : We said : Apostle of Allah ! you send us out and we come to people who do not give us hospitality, so what is your opinion ? The Apostle of Allah (may peace be upon him) said : If you come to people who order for you what is fitting for a guest, accept it ; but if they do not, take from them what is fitting for them to give to a guest.³¹⁸⁷

Abū Dāwūd said : And this is an authority for a man to take a thing if it is due to him.

Chapter 1409

ABROGATION OF THE RULE THAT A GUEST MAY TAKE HIS DUE FROM THE PROPERTY OF ANOTHER PERSON

(3744) Ibn 'Abbās said : When the verse : "O ye who believe ! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good-will,"³¹⁸⁸ was revealed, a man thought it a fault to eat in the house of another man after the revelation of this verse. Then this (injunction) was revealed by the verse in Sūrat al-Nūr : "No blame on you whether you eat in company or separately."³¹⁸⁹ When a rich man (after revelation) invited a man from his people to eat food in his house, he would say : "I consider it a sin to eat from it, and he said : A poor man is more entitled to it than I. The Arabic word *tajannaḥ* means sin or fault. It was then declared lawful to eat a thing³¹⁹⁰ on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book.³¹⁹¹

3186. Hospitality for one day was obligatory in the early days of Islam. Later on this rule of law was abrogated. It is now commendable.

3187. In the early days of Islam the Muslims used to go on expeditions. The Holy Prophet (may peace be upon him) ordered the people to entertain them, as there was no arrangement for their boarding and lodging. Hospitality was compulsory in those days. It is not binding now. It is commendable. Another explanation of this tradition is that one of the conditions of pact between Muslims and non-Muslims was that the latter would provide hospitality to the former when they came over in their land. According to this treaty, they were bound to entertain the Muslims. If they did not do so, Muslims were asked to take their due from their property for only one night, and not more than that.

3188. Qur'ān, iv. 29.

3189. Qur'ān, xiv. 61.

3190. It refers to the animal slaughtered according to the established practice in Islam.

3191. It means that Muslims should eat what is lawful. It is no sin to eat food in the house of others or to eat the animal slaughtered by the people of the Book.

*Chapter 1410***HOSPITALITY PROVIDED BY TWO RIVALLING PEOPLE**

(3745) Ibn 'Abbās said : The Prophet (may peace be upon him) forbade that the food of two people who were rivalling one another should be eaten.³¹⁹²

Abū Dāwūd said : Most of those who narrated it from Jarīr did not mention the name of Ibn 'Abbās. Hārūn al-Nahwī mentioned Ibn 'Abbās in it, and Ḥammād b. Zaid did not mention Ibn 'Abbās.

*Chapter 1411***DISAPPROVED ACTION IN THE HOUSE IN WHICH A GUEST IS ENTERTAINED**

(3746) Safīnah Abū 'Abd al-Raḥmān said that a man prepared food for 'Alī b. Abī Ṭālib who was his guest, and Fāṭimah said : I wish we had invited the Apostle of Allah (may peace be upon him) and he had eaten with us. They invited him, and when he came he put his hands on the side-ports of the door, but when he saw the figured curtain which had been put at the end of the house, he went away. So Fāṭimah said to 'Alī : Follow him and see what turned him back. I ('Alī) followed him and asked : What turned you back, Apostle of Allah ? He replied : It is not fitting for me or for any Prophet to enter a house which is decorated.³¹⁹³

*Chapter 1412***WHICH OF THE TWO MEN WHO ISSUE INVITATION TOGETHER IS MORE ENTITLED**

(3747) Ḥumaid b. 'Abd al-Raḥmān al-Ḥimyarī said : A Companion of the Prophet (may peace be upon him) reported him as saying : When two people come together to issue an invitation, accept that of the one whose door is nearer in neighbourhood, but

3192. This refers to the two persons who rival each other in providing hospitality to the guest. It is forbidden because it involves show and ostentation of one's richness. One should not accept such an invitation.

3193. The Holy Prophet (may peace be upon him) went back because he disliked luxury and unnecessary decoration in the house. This shows that if an unlawful action is done in a house where a guest has been entertained, he may come back or refuse the invitation.

if one of them comes before the other accept the invitation of the one who comes first.³¹⁹⁴

Chapter 1413

WHAT SHOULD A MAN DO WHEN THE TIME OF THE NIGHT PRAYER COMES AND THE EVENING MEAL IS READY

(3748) Ibn 'Umar reported the Prophet (may peace be upon him) as saying : When the evening meal is brought before one of you and the congregational prayer is also ready, he should not get up until he finishes (eating). Musaddad's version adds : When the evening meal was put before 'Abd Allah b. 'Umar, or it was brought to him, he did not get up until he finished it, even if he heard call to prayer (just before it), and even if he heard the recitation of the Qur'ān by the leader-in-prayer.³¹⁹⁵

(3749) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying : Prayer should not be postponed for taking meals nor for any other thing.³¹⁹⁶

(3750) 'Abd Allah b. 'Ubaid b. 'Umair said : I was with my father in the time of Ibn al-Zubair sitting beside 'Abd Allah b. 'Umar. Then Abbād b. 'Abd Allah b. al-Zubair said : We have heard that the evening meal is taken just before the night prayer. Thereupon 'Abd Allah b. 'Umar said : Woe to you ! what was their evening meal ? Do you think it was like the meal of your father ?³¹⁹⁷

Chapter 1414

WASHING HANDS BEFORE TAKING FOOD

(3751) Ibn Abbās said : The Apostle of Allah (may peace be upon him) came out

3194. This shows that when two men issue invitation together, one should accept that of the one who lives nearer, or of the one who comes first, or of the one who is superior in piety and learning. In case both are equal in all respects, one should draw lots.

3195. The commentators have taken this tradition to mean recommendation and not an obligation. It depends on one's condition. If a man is too much hungry, he should first take his meals and then should pray. In ordinary circumstances one may first pray, then eat food.

3196. The former tradition allows to postpone the prayer for taking meals, but this tradition forbids it. These can be reconciled by saying that the former applies to a man who is extremely hungry, while this tradition refers to a man who does not feel much hunger. He can wait for some time and take his food after saying his prayer.

3197. The food in the time of the Holy Prophet (may peace be upon him) was very simple. The Companions used to take it hurriedly before prayer. The food of Ibn al-Zubair, who was the ruler of Mecca, was sumptuous. That could not be taken hurriedly.

from the privy and was presented to him. They (the people) asked : Should we bring you water for ablution ? He replied : I have been commanded to perform ablution when I get up for prayer.³¹⁹⁸

Chapter 1415

WASHING ONLY ONE HAND BEFORE TAKING FOOD

(3752) Salmān said : I read in the Torah that the blessing of food consists in ablution before it. So I mentioned it to the Prophet (may peace be upon him). He said : The blessing of food consists in ablution before it and ablution after it.³¹⁹⁹ Sufyān disapproved of performing ablution before taking food.³²⁰⁰

Abū Dāwūd said : It is weak.

Chapter 1416

TAKING FOOD IN HASTE

(3753) Jābir b. 'Abd Allāh said : The Apostle of Allāh (may peace be upon him) came out from the valley of a mountain where he had eased himself. There were some dried dates on a shield before us. We called him and he ate with us. He did not touch water.³²⁰¹

Chapter 1417

ABOMINATION OF EXPRESSING DISAPPROVAL OF FOOD

(3754) Abū Hurairah said : The Apostle of Allāh (may peace be upon him) never expressed disapproval of food ; if he desired it, he ate it, and if he disliked it, he left it alone.³²⁰²

3198. This shows that ablution is not necessary before taking meals. One may wash one's hands. It is recommended and not compulsory.

3199. Ablution in this tradition means washing the hands. This shows that it is commendable to wash hands before and after the food. Ibn Qayyim says that there are two points of view about washing hands. According to one view, it is commendable to wash hands before meals and according to another it is not commendable.

3200. Sufyān al-Thawrī might have followed the tradition of Ibn 'Abbās as mentioned before.

3201. This shows that if a man is in a hurry, he may leave washing hands before taking food.

3202. If a man dislikes food, he should leave it, but he is not allowed to express his disapproval.

Chapter 1418

TAKING FOOD TOGETHER

(3755) Waḥshī b. Ḥarb on his father's authority said that his grandfather told of the Companions of the Prophet (may peace be upon him) saying : Apostle of Allah ! we eat but we are not satisfied. He said : Perhaps you eat separately. They replied : Yes. He said : If you gather together at your food and mention Allah's name, you will be blessed in it.³²⁰³

Abū Dāwūd said : If you are invited to a wedding feast and the evening meal is placed before you, do not take it until the owner of the house (i.e. the host) allows you (to eat).

Chapter 1419

MENTIONING ALLAH'S NAME ON FOOD

(3756) Jābir b. 'Abd Allah said that he heard the Prophet (may peace be upon him) say : When a man enters his house and mentions Allah's name on entering and on his food, the devil says : You have no place to spend the night and no evening meal ; but when he enters without mentioning Allah's name on entering, the devil says : You have found a place to spend the night, and when he does not mention Allah's name at his food, he says : You have found a place to spend the night and an evening meal.³²⁰⁴

(3757) When we were at food with the Apostle of Allah (may peace be upon him) none of us put in his hand till the Apostle of Allah (may peace be upon him) put his hand first. Once we were at food with him. A nomad Arab came in as though he were being pushed, and he was about to put his hand in food when the Apostle of Allah (may peace be upon him) seized him by the hand. Then a girl came in as though she were being pushed, and she was about to put her hand in the food when the Apostle of Allah (may peace be upon him) seized her by the hand, and he said : The devil considers the food lawful when Allah's name is not mentioned over it, and he brought this nomad Arab that it might be lawful by means of him, so I seized his hand ; then he brought this girl that it might be lawful by means of her, so I seized her hand. By Him in Whose hand my soul is, His hand is in my hand along with their hands.

3203. This is an etiquette of taking food in the house by a family. If all the people take food together, they will be blessed in it.

3204. This shows that one should mention Allah's name while entering the house and at the time of taking food. Rather one should mention Allah's name while doing every work. It causes blessing.

(3758) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying : When one of you eats, he should mention Allah's name ; if he forgets to mention Allah's name at the beginning, he should say : "In the name of Allah at the beginning and at the end of it."

(3759) Umayyah b. Makhshī, who was a Companion of the Apostle of Allah (may peace be upon him), said : The Apostle of Allah (may peace be upon him) was sitting and a man was eating. He did not mention Allah's name until there remained the last morsel. When he raised it to his mouth, he said : In the name of Allah at the beginning and at the end of it. The Prophet (may peace be upon him) laughed and said : The devil kept eating along with him, but when he mentioned Allah's name, he vomited what was in his belly.

Abū Dāwūd said : Jābir b. Ṣubḥ is grandfather of Sulaimān b. Ḥarb from his mother's side.

Chapter 1420

EATING WHILE RECLINING

(3760) Abū Juhaifah reported the Prophet (may peace be upon him) as saying : I do not eat while reclining.³²⁰⁵

(3761) 'Abd Allah b. 'Amr reported : The Apostle of Allah (may peace be upon him) was never seen reclining while eating, nor walking with two men at his heels.^{3 06}

(3762) Anas said : The Prophet (may peace be upon him) sent me (for some work), and when I returned to him found him eating dates and squatting.

Chapter 1421

EATING FROM THE TOP OF THE DISH

(3763) Ibn 'Abbās reported the Prophet (may peace be upon him) as saying : When one of you eats, he must not eat from the top of the dish, but should eat from the bottom; for the blessing descends from the top of it.³²⁰⁷

(3764) 'Abd Allah b. Busr said : The Prophet (may peace be upon him) had a bowl

3205. This shows that taking food while reclining on one side to anything is disapproved. One should eat sitting straight. If a man is ill or has some other excuse, he may recline.

3206. The Holy Prophet (may peace be upon him) would not walk in front of the people. He used to walk in the middle.

3207. The Holy Prophet (may peace be upon him) taught the etiquette of eating. One must not eat from the middle of the dish, but from its sides, as another version of this tradition says. The blessing descends in the middle.

called *gharrā'*. It was carried by four persons. When the sun rose high, and they performed the forenoon prayer, the bowl in which *tharid*³²⁰⁸ was prepared was brought, and the people gathered round it. When they were numerous, the Apostle of Allah (may peace be upon him) sat on his knees. A bedouin said : What is this sitting ? The Prophet (may peace be upon him) said : Allah has made me a respectable servant, and He did not make me an obstinate tyrant. The Apostle of Allah (may peace be upon him) said : Eat from its sides and leave its top, the blessing will be conferred on it.

Chapter 1422

SITTING AT A CLOTH TO EAT THINGS THAT ARE DISAPPROVED

(3765) 'Abd Allah b. 'Umar said : The Apostle of Allah (may peace be upon him) forbade two kinds of food : to sit at a cloth on which wine is drunk, and to eat by a man while lying on his stomach.³²⁰⁹

Abū Dāwūd said : Ja'far did not hear this tradition from al-Zuhri. His tradition is rejected.

(3766) The tradition mentioned above has also been transmitted by al-Zuhri from a different chain of narrators.

Chapter 1423

EATING WITH RIGHT HAND

(3767) ibn 'Umar reported the Prophet (may peace be upon him) as saying : When any of you eats, he should eat with his right hand, and when he drinks, he should drink with his right hand, for the devil eats with his left hand and drinks with his left hand.³²¹⁰

(3768) 'Umar b. 'Abi Salamah said : The Prophet (may peace be upon him) said : Come near, my son, mention Allah's name, eat with your right hand and eat from what is next to you.

3208. *Tharid* : It is a kind of curry, made of bread crumbled and mixed with soup which may have pieces of meat in it.

3209. It is disapproved to associate with people who drink wine. One should avoid eating with such people as are eating a thing which is forbidden. It is also disapproved to eat while laying on one's stomach.

3210. It is recommended to eat and drink with the right hand.

Chapter 1424

EATING MEAT

(3769) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying : Do not eat meat with a knife, for it is a foreign practice, but bite it, for it is more beneficial and wholesome.³²¹¹

Abū Dāwūd said : This tradition is not strong.³²¹²

(3770) Ṣafwān b. Umayyah said : I was eating with the Prophet (may peace be upon him) and snatching the meat from the bone with my hand. He said : Bring the bone near your mouth, for it is more beneficial and wholesome.

Abū Dāwūd said : 'Uthmān did not hear (traditions) from Ṣafwān. This is a *mursal* tradition.

(3771) 'Abd Allah b. Mas'ūd said : The bone dearer to the Apostle of Allah (may peace be upon him) was the bone of sheep.³²¹³

(3772) The tradition mentioned above has also been narrated by Ibn Mas'ūd with a different chain of narrators. This version has : The Prophet (may peace be upon him) liked the foreleg (of a sheep). Once the foreleg was poisoned, and he thought that the Jews had poisoned it.

Chapter 1425

EATING PUMPKIN

(3773) Anas b. Mālik said : A tailor invited the Apostle of Allah (may peace be upon him) to a meal which he had prepared. Anas said : I went along with the Apostle of Allah (may peace be upon him) to that meal. He presented to the Apostle of Allah (may peace be upon him) barley bread and soup containing pumpkin and dried sliced meat. Anas said : I saw the Apostle of Allah (may peace be upon him) going after the pumpkin round the dish, so I have always liked pumpkin since that day.³²¹⁴

3211. This refers to the meat boiled or cooked well, for it is soft and can be eaten easily without cutting with the knife. But this contradicts the traditions recorded by al-Bukhārī and Muslim. They allow to cut meat with a knife. They probably refer to the meat which has not been boiled or cooked well.

3212. This is a weak tradition. The narrator Abū Ma'shar is not reliable.

3213. 'Urḍā is a bone from which meat has been removed, and there remains only a little meat on it.

3214. This shows that the Holy Prophet (may peace be upon him) liked pumpkin very much. It is, therefore, recommended for every Muslim to like pumpkin. But it is not obligatory on him to eat it.

Chapter 1426

EATING THARID³²¹⁵

(3774) Ibn 'Abbās said : The food the Apostle of Allah (may peace be upon him) liked best was *tharid* made from bread and *tharid* made from *hais*³²¹⁶

Abū Dāwūd said : It is a weak (tradition).

Chapter 1427

DISAPPROVAL OF EXPRESSING THE DISLIKE OF FOOD

(3775) Qabīṣah b. Halb reported on the authority of his father : A man asked the Apostle of Allah (may peace be upon him) : Is there any food from which I should keep myself away ? I heard the Apostle of Allah (may peace be upon him) say : Anything which creates doubt should not occur in your mind by which you resemble Christianity.³²¹⁷

Chapter 1428

PROHIBITION OF EATING THE ANIMAL WHICH FEEDS ON FILTH AND DRINKING ITS MILK

(3776) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) prohibited eating the animal which feeds on filth and drinking its milk.³²¹⁸

(3777) Ibn 'Abbās said : The Prophet (may peace be upon him) prohibited to drink the milk of the animal which feeds on filth.

(3778) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) forbade riding the camel which feeds on filth and drinking its milk.

3215. *Tharid* is a dish made from bread crumbled and mixed with soup which may have pieces of meat in it.

3216. *Hais* is a kind of dish made from the mixture of dates and clarified butter.

3217. This shows that one should not show one's hatred and dislike of a lawful food. One should not have any doubt about permissible dishes. If a man dislikes a food, he need not mention or express his disapproval of it. He may not eat it, but leave it alone.

3218. The flesh of the animal which feeds on filth is also affected by filth. Its milk too becomes filthy by constant eating of filth. Hence the Holy Prophet (may peace be upon him) forbade eating its flesh and drinking its milk and riding on it due to its filthy perspiration.

Chapter 1429

EATING HORSE-FLESH

(3779) Jābir b. 'Abd Allāh said : The Apostle of Allāh (may peace be upon him) forbade the flesh of domestic asses on the day of Khaibar, but permitted horse-flesh.³²¹⁹

(3780) Jābir b. 'Abd Allāh said : On the day of Khaibar we slaughtered horses, mules, and asses. The Apostle of Allāh (may peace be upon him) forbade us (to eat) mules and asses, but he did not forbid horse-flesh.

(3781) Khālid b. al-Walīd said : The Apostle of Allāh (may peace be upon him) forbade us to eat horse-flesh, the flesh of mules and of asses. The narrator Ḥaiwāh added : Every beast of prey with a fang.

Abū Dāwūd said : This view is held by Mālik.

Abū Dāwūd said : There is no harm in (eating) horse-flesh and this tradition is not practised.

Abū Dāwūd said : This tradition has been abrogated. A body of the Companions of the Prophet (may peace be upon him) had eaten horse-flesh. Of them are : Ibn al-Zubair, Fuḍālah b. 'Ubaid, Anas b. Mālik, Asmā' daughter of Abū Bakr, Suwaid b. Ḥaflāh, 'Alqamah ; the Quraish used to slaughter them (horses) during the time of the Apostle of Allāh (may peace be upon him).

Chapter 1430

EATING HARE

(3782) Anas b. Mālik said : I was an adolescent boy. I hunted a hare and roasted it. Abū Ṭalḥah sent its hunch through me to the Prophet (may peace be upon him). So I brought it to him and he accepted it.³²²⁰

(3783) Abū Khālid b. al-Ḥuwairith said : 'Abd Allāh b. 'Amr was in al-Ṣafāh. The narrator Muḥammad (b. Khālid) said : It is a place in Mecca. A man brought a hare which he had hunted. He said : 'Abd Allāh b. 'Amr, what do you say? He said : It was brought to the Apostle of Allāh (may peace be upon him) when I was sitting

3219. The question of eating horse-flesh is disputed among scholars. According to al-Shāfi', Aḥmad, Ishāq, Abū Yūsuf and Muḥammad, it is permitted to eat the flesh of horse. This is widely held by traditionists and other scholars. Mālik, Abū Ḥanīfah and al-Auṣāfi maintain that it is disapproved to eat horse-flesh (*Awn al-Ma'būd*, III, 413).

3220. This shows that eating the flesh of hare is lawful. This is a widely held view. But 'Abd Allāh b. 'Umar, 'Ikrimah and Ibn Abī Lailā are reported to have held it disapproved.

(with him). He did not eat it, nor did he prohibit to eat it. He thought that it menstruated.

Chapter 1431

EATING LIZARD

(3784) Ibn 'Abbās said that his maternal aunt presented to the Apostle of Allah (may peace be upon him) clarified butter, lizards and cottage cheese. He ate from clarified butter and cheese, but left the lizards abominably. It was eaten on the food cloth of the Apostle of Allah (may peace be upon him). Had it been unlawful, it would not have been eaten on the food cloth of the Apostle of Allah (may peace be upon him).³²²¹

(3785) Ibn 'Abbās said on the authority of Khālid b. al-Walid that he entered the house of Maimūnah along with the Apostle of Allah (may peace be upon him). A roasted lizard was offered to him. The Apostle of Allah (may peace be upon him) stretched his hand for it. Some of the women who were in the house of Maimūnah said : Inform the Prophet (may peace be upon him) of what he is going to eat. They said : It is a lizard. The Apostle of Allah (may peace be upon him) raised his hand. I (Khālid) asked : Is it forbidden, Apostle of Allah ? He replied, No, but it is not found in the land of my people, so I find it distasteful. Khālid said : I then pulled it and ate it while the Apostle of Allah (may peace be upon him) was seeing.

(3786) Thābit b. Wadī'ah said : We were in an army with the Apostle of Allah (may peace be upon him). We got some lizards. I roasted one lizard and brought it to the Apostle of Allah (may peace be upon him) and placed it before him. He took a stick and counted its fingers. He then said : A group from the children of Isrā'il was transformed into an animal of the land, and I do not know which animal it was. He did not eat it nor did he forbid. (its eating).

(3787) 'Abd al-Raḥmān b. Shibl said : The Apostle of Allah (may peace be upon him) forbade to eat the flesh of lizard.³²²²

3221. The long-tailed lizard is lawful according to the majority of scholars. According to Abū Ḥanīfah and some scholars, it is disapproved.

3222. According to Abū Ḥanīfah, to eat lizard is forbidden. He argues from this tradition. But this tradition is weak. The narrator Ismā'il b. 'Ayyāsh is not reliable. The traditions which allow it are sound. This tradition may be interpreted in a different way. He might have prohibited in the beginning, but later on allowed it.

Chapter 1432

FLESH OF BUSTARD

(3788) Saffīnah said : I ate the flesh of a bustard along with the Prophet (may peace be upon him).³²²³

Chapter 1433

EATING INSECTS AND LITTLE CREATURES OF LAND

(3789) Malqām b. Talabb said on the authority of his father : I accompanied the Apostle of Allah (may peace be upon him), but I did not hear about the prohibition of (eating) insects and little creatures of land.³²²⁴

(3790) Numailah said : I was with Ibn 'Umar. He was asked about eating hedgehog. He recited : "Say : I find not in the message received by me by inspiration any (meat) forbidden."³²²⁵ An old man who was with him said : I heard Abū Hurairah say : It was mentioned to the Apostle of Allah (may peace be upon him). He said : Noxious of the noxious. Ibn 'Umar said : If the Apostle of Allah (may peace be upon him) had said it, it is as he said that we did not know.³²²⁶

Chapter 1434

THINGS FOR WHICH THERE IS NO MENTION OF THEIR PROHIBITION

(3791) Ibn 'Abbās said : The people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then Allah sent His Prophet (may peace be upon him) and sent down His Book, marking some things lawful and others unlawful ; so what He made lawful is lawful, what he made unlawful is unlawful, and what he said nothing about is allowable. And he recited : "Say : I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who

3223. This shows that eating the flesh of a bustard is permissible.

3224. This refers to lizards, jerboa and hedgehog and daman. Silence does not show that they are lawful. Some of them are lawful and others unlawful.

3225. Qur'ān, vi. 145.

3226. Hedgehog is prohibited according to Abū Ḥanīfah and Aḥmad, but lawful according to Mālik, Ibn Abī Lailā and al-Shāfi'ī. This is a disputed question.

wishes to eat it. . .” up to the end of the verse.³²²⁷

Chapter 1435

EATING THE HYENA

(3792) Jābir b. ‘Abd’ Allah said : I asked the Apostle of Allah (may peace be upon him) about the hyena. He replied : It is game, and if one who is wearing *iḥrām* (pilgrim’s robe) hunts it, he should give a sheep as atonement.³²²⁸

Chapter 1436

PROHIBITION OF EATING BEASTS OF PREY

(3793) Abū Tha‘labah al-Khushanī said : The Apostle of Allah (may peace be upon him) prohibited eating fanged beast of prey.³²²⁹

(3794) Ibn ‘Abbās said : The Apostle of Allah (may peace be upon him) prohibited the eating of every beast of prey with a fang, and every bird with a talon.³²³⁰

(3795) Al-Miqdām b. Ma’dikarib reported the Apostle of Allah (may peace be upon him) as saying : Beware, the fanged beast of prey is not lawful, nor the domestic asses, nor the find from the property of a man with whom treaty has been concluded, except that he did not need it. If anyone is a guest of people who provide no hospitality for him, he is entitled to take from them the equivalent of the hospitality due to him.³²³¹

(3796) Ibn ‘Abbās said : On the day of Khaibar the Apostle of Allah (may peace be upon him) prohibited eating every beast of prey, and every bird with a talon.

(3797) Khālid b. al-Walīd said : I went with the Apostle of Allah (may peace be upon him) to fight at the battle of Khaibar, and the Jews came and complained that

3227. Qur’ān, vi. 145

This shows that things were made lawful and unlawful by revelation and not by one’s opinion. This verse indicates that if there are no instructions about anything, it will be considered lawful. The question is disputed whether originally the things are lawful or unlawful. Opinion is divided on this point.

3228. The eating of hyena is disputed. It is lawful according to Sa’d b. Abī Waqqāṣ, Ibn ‘Abbās, ‘Aṭā’, al-Shāfi‘ī, Aḥmad, Ishāq and Abū Thawr. It is forbidden in the opinion of al-Thawrī, Abū Ḥanīfah, Mālik and Sa’id b. al-Musayyab (*Awn al-Ma’būd*, III, 418).

3229. The eating of fanged beasts of prey is forbidden. They are, for example : lion, wolf, leopard, elephant, monkey and every animal with fangs and which hunts other animals.

3230. These are birds of prey. They are : vulture, hawk and falcon or saker.

3231. This was practised in the early days of Islam. Later on this injunction was repealed. No one can take the property of the other people by force.

the people had hastened to take their protected property (as a booty), so the Apostle of Allah (may peace be upon him) said : The property of those who have been given a covenant is not lawful except for the dues which are levied. Domestic asses, horses, mules, every fanged beast of prey, and every bird with a talon are forbidden for you.

(3798) Abū al-Zubair quoted the authority of Jābir b. 'Abd Allah for the statement that the Prophet (may peace be upon him) forbade payment for a dog. Ibn 'Abd al-Malik said : to eat a cat and to enjoy its price.

Chapter 1437

EATING THE FLESH OF DOMESTIC ASSES

(3799) Jābir b. 'Abd Allah said : On the day of Khaibar the Apostle of Allah (may peace be upon him) forbade us to eat the flesh of domestic asses, and ordered us to eat horse-flesh. 'Amr said : I informed Abū al-Sha'thā' about this tradition. He said: Al-Ḥakam al-Ghifārī among us said this, and the "ocean" denied that, intending thereby Ibn 'Abbās.³²³²

(3800) Ghālib b. Abjar said : We faced a famine, and I had nothing from my property which I could feed my family except a few asses, and the Prophet (may peace be upon him) forbade the flesh of domestic asses. So I came to the Prophet (may peace be upon him) and said : Apostle of Allah, we are suffering from famine, and I have no property which I feed my family except some fat asses, and you have forbidden the flesh of domestic asses. He said : Feed your family on the fat asses of yours, for I forbade them on account of the animal which feeds on the filth of the town, that is, the animal which feeds on filth.³²³³

Abū Dāwūd said : This 'Abd al-Raḥmān is Ibn Ma'qil.

Abū Dāwūd said : Shu'bah transmitted this tradition from 'Ubaid Abī al-Ḥasan, from 'Abd al-Raḥmān b. Ma'qil, from 'Abd al-Raḥmān b. Bishr, from some people of Muzainah stating that Abjar, the chief of Muzainah, or Ibn Abjar asked the Prophet (may peace be upon him).

3232. As Ibn 'Abbās was a learned man, he called him "ocean". This means that Ibn 'Abbās who was more knowledgeable than al-Ḥakam denied this tradition, i.e. eating the horse-flesh is unlawful. The other traditions indicate that flesh of a horse is lawful.

3233. This is not a sound tradition. There is a great confusion and variance in the chain of its narrators. If at all it is sound, it may be taken to mean that one can eat the flesh of domestic asses of necessity when one has nothing to eat. What is correct is that the Holy Prophet (may peace be upon him) forbade the flesh of domestic asses on account of its impurity and not on account of eating filth by the asses ('*Awn al-Ma'būd*, III, 420).

(3801) Muḥammad b. Sulaimān narrated from Abū Nu'aim, from Mis'ar, from Ibn 'Ubad, from Ibn Ma'qil, from two men of Muzainah, one from the other, one of them is 'Abd Allah b. 'Amr b. 'Uwaim, and the other is Ghālib b. al-Abjar. Mis'ar said : I think it was Ghālib who had come to the Prophet (may peace be upon him) with this tradition.

(3802) 'Amr b. Shu'aib told that his father narrated on the authority of his grandfather : On the day of Khaibar the Apostle of Allah (may peace be upon him) forbade (eating) the flesh of domestic asses, and the animal which feeds on filth : riding it and eating its flesh.

Chapter 1438

EATING LOCUSTS

(3803) Abū Ya'fūr said : I heard Ibn Abī Awfā say when I asked him about (eating) locusts : I went on six or seven expeditions along with the Apostle of Allah (may peace be upon him) and we ate them (locusts) along with him.³²³⁴

(3804) Salmān said : The Apostle of Allah (may peace be upon him) was asked about (eating) locusts. He replied : They are the most numerous of Allah's hosts. I neither eat them nor declare them unlawful.

Abū Dāwūd said : This tradition has been transmitted by al-Mu'tamir, from his father, from Abū 'Uthmān, from the Prophet (may peace be upon him). He did not mention Salmān.³²³⁵

(3805) The tradition mentioned above has also been transmitted by Salmān through a different chain of narrators. This version goes : Salmān said : The Apostle of Allah (may peace be upon him) was asked about locusts. He replied in a similar way (as mentioned above) saying : The most numerous of Allah's hosts. The narrator 'Alī said : His name is Fā'id, that is the name of Abū al-'Awwām.

Abū Dāwūd said : This tradition has been transmitted by Ḥammād b. Salamah, from Abū al-'Awwām from Abū 'Uthmān, from the Prophet (may peace be upon him). He did not mention Salmān (i.e. the Companion).

³²³⁴. Eating locusts is lawful according to most of the scholars. Abū Ḥanīfah, al-Shāfi'i and Aḥmad allow them whether they die natural death or by hunting by a Muslim or a non-Muslim. Mālik and Aḥmad (according to another version) do not allow the eating of locusts when they die natural death ('*Awn al-Ma'būd*, III, 421).

³²³⁵. This is a *mursal* tradition, i.e. the link of the Companion is missing. This version in its *mursal* form is sounder than the one narrated with perfect chain.

*Chapter 1439***EATING THE FISH WHICH DIES IN THE SEA AND FLOATS**

(3806) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying : What the sea throws up and is left by the tide you may eat, but what dies in the sea and floats you must not eat.³²³⁶

Abū Dāwūd said : This tradition has been transmitted by Sufyān al-Thawrī, Ayyūb and Hammād from Abū al-Zubair as a statement of Jābir himself (and not from the Prophet). It has also been transmitted direct from the Prophet (may peace be upon him) through a weak chain by Abū Dhi'b, from Abū al-Zubair on the authority of Jābir from the Prophet (may peace be upon him).

*Chapter 1440***EATING DEAD MEAT OF NECESSITY**

(3807) Jābir b. Samurah said : A man alighted at Ḥarrah³²³⁷ along with his wife and children. A man said (to him) : My she-camel has strayed ; if you find it, detain it. He found it, but did not find its owner, and it fell ill. His wife said : Slaughter it. But he refused and it died. She said : Skin it so that we may dry its fat and flesh and then eat them. He said : Let me ask the Apostle of Allah (may peace be upon him). So he came to him (the Prophet) and asked him. He said : Have you something sufficient which fulfils your need ? He replied : No. He then said : Then eat it. Then its owner came and he told him the story. He said : Why did you not slaughter it ? He replied : I was ashamed of you.³²³⁸

(3808) Al-Fajī' al-'Āmirī said that he came to the Apostle of Allah (may peace be upon him) and asked : Is not dead meat lawful for us ? He said : What is your food ? We said : Some food in the evening and some in the morning. Abū Nu'aim said : 'Uqbah explained it to me saying : A cup (of milk) in the morning and a cup in the evening ; this does not satisfy the hunger. So made the carrion lawful for them in this

3236. There is a difference of opinion amongst scholars on eating the fish which dies in the sea and floats on water. Abū Bakr, Abū Ayyūb al-Anṣārī, Ibn Abī Rabāh, Makhūl, Ibrāhīm al-Nakha'ī, Mālik, al-Shāfi'ī and Abū Thawr maintain that it is lawful to eat the fish which dies in the sea. Jābir, Ibn 'Abbās, Tāwūs and Abū Ḥanīfah think that it is not permissible to eat the fish which dies in the sea ('*Awn al Mu'būd*, III, 421).

3237. A rocky place near Medina.

3238. This shows that a man is allowed to eat carrion when he has nothing to eat, and there is a danger of his dying of hunger. One can eat dead meat of necessity. There is no defined limit of necessity. It differs from man to man.

condition.³²³⁹

Abū Dāwūd said : *Ghabūq* is a drink in the evening and *ṣabūḥ* is a drink in the morning.

Chapter 1441

GATHERING TWO KINDS OF FOOD

(3809) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : I wish I had a white loaf made from tawny and softened with clarified butter and milk. A man from among the people got up and getting one brought it. He asked : In which had it been ? He replied : In a lizard skin. He said : Take it away.³²⁴⁰

Abū Dāwūd said : This is a *munkar* (rejected) tradition.

Abū Dāwūd said : Ayyūb, the narrator of this tradition, is not (Ayyūb) al-Sakhtiyānī.

Chapter 1442

EATING CHEESE

(3810) Ibn 'Umar said : The Prophet (may peace be upon him) was brought a piece of cheese in Tabūk. He called for a knife, mentioned Allah's name and cut it.³²⁴¹

Chapter 1443

VINEGAR

(3811) Jābir reported the Prophet (may peace be upon him) as saying : What a good condiment vinegar is !

(3812) Jābir b. 'Abd Allah reported the Prophet (may peace be upon him) as saying : What a good condiment vinegar is !³²⁴²

3239. This tradition indicates that it is lawful to eat dead meat if a man does not have sufficient food to give him nourishment. A man is allowed to eat dead meat for three days or so in severe hunger.

3240. As the Holy Prophet (may peace be upon him) disliked the lizard skin, he ordered the food to be taken away. Had it been unlawful on account of impurity of the skin, he would have ordered to throw it away and declared clearly to be unlawful. This tradition is not authentic.

3241. This shows that it is lawful to eat cheese and to use knife to cut it.

3242. In many traditions the Holy Prophet (may peace be upon him) has praised vinegar and recommended to use it.

Chapter 1444

EATING GARLIC

(3813) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying : He who eats garlic or onions must keep away from us. Or he said : must keep away from our mosque or must sit in his house. A dish containing green vegetables was brought to him, and noticing that it had an odour he asked (about it). He was told that it contained some vegetables. He then said : Bring it near, to one of his Companions who was with him. When he saw it, he abominated eating it, and said : Eat,³²⁴³ for I hold intimate converse with one with whom you do not.³²⁴⁴ Aḥmad b. Šāliḥ said : Ibn Wahb explained the word *badr* as meaning dish.

(3814) Abū Sa'īd al-Khudrī said : The garlic and onions were mentioned before the Apostle of Allah (may peace be upon him). He was told : The most severe of them is garlic. Would you make it unlawful ? The Prophet (may peace be upon him) said : Eat it, and he who eats it should not come near this mosque until its odour goes away.³²⁴⁵

(3815) Abū Ḥudhaifah traced, I think, to the Apostle of Allah (may peace be upon him) the saying : He who spits in the direction of the *qiblah* will come on the Day of Resurrection in the state that his saliva will be between his eyes ; and he who eats from this noxious vegetable³²⁴⁶ should not come near our mosque, saying it three times.

(3816) Ibn 'Umar reported the Prophet (may peace be upon him) as saying : He who eats from this plant should not come near the mosques.³²⁴⁷

(3817) Al-Mughīrah b. Shu'bah said : I ate garlic and came to the place where the Prophet (may peace be upon him) was praying ; one *rak'ah* of prayer had been performed when I joined. When I entered the mosque, the Prophet (may peace be upon him) found the odour of garlic. When the Apostle of Allah (may peace be upon him) finished his prayer, he said : He who eats from this plant should not come near us until its odour goes away. When I finished the prayer, I came to the Apostle of Allah (may peace be upon him) and said : Apostle of Allah, do give me your hand. Then

3243. This shows that eating garlic and onions is permissible, but one must not attend the mosque, for they have odour. The odour of garlic and onions is disliked by angels. One may eat them after cooking. There is no intense odour when they are cooked.

3244. This refers to the angels.

3245. As the angels attend the mosque, one should not go there after eating garlic or onions. The people are also pained by its odour.

3246. This refers to garlic and onions.

3247. This also refers to garlic and onion. One should not attend even meetings or gatherings after eating garlic or onions.

Ch. 1446] Examining and Removing Worms from Dates While Eating Them [1077

I put his hand in the sleeve of my shirt, carrying it to my chest to show that my chest was fastened with a belt. He said : You have a (valid) excuse.³²⁴⁸

(3818) Mu'āwiyah b. Qurrah, quoting his father, said : The Apostle of Allah (may peace be upon him) forbade these two plants (i.e. garlic and onions), and he said : He who eats them should not come near our mosque. If it is necessary to eat them, make them dead³²⁴⁹ by cooking, that is, onions and garlic.

(3819) 'All said : It is forbidden to eat garlic unless it is cooked.

Abū Dāwūd said : The full name of the narrator Sharik is Sharik b. Ḥanbal.

(3820) Khālīd said : Abū Ziyād Khiyār b. Salamah asked 'Ā'ishah about onions. She replied : The last food which the Apostle of Allah (may peace be upon him) ate was some which contained onions.³²⁵⁰

Chapter 1445

DATES

(3821) Yūsuf b. 'Abd Allāh b. Salām said : I saw that the Prophet (may peace be upon him) took a piece of bread of barley and put a date on it and said : This is the condiment of this.

(3822) 'Ā'ishah reported the Prophet (may peace be upon him) as saying : A family which has no dates will be hungry.³²⁵¹

Chapter 1446

EXAMINING AND REMOVING THE WORMS FROM THE DATES WHILE EATING THEM

(3823) Anas b. Mālīk said : When the Prophet (may peace be upon him) was brought some old dates, he began to examine them and remove the worms from them.

(3824) The tradition mentioned above has also been transmitted by Ishāq b. 'Abd Allāh b. Abī Ṭalḥah from the Prophet (may peace be upon him). This version says : The Prophet (may peace be upon him) was brought some dates which contained

3248. This means that when the Arabs were very hungry they fastened their stomach or chest with a belt. As al-Mughīrah had acute hunger, he ate garlic. So the Holy Prophet (may peace be upon him) allowed him to attend the mosque after eating garlic of necessity.

3249. The Holy Prophet (may peace be upon him) allowed eating onion and garlic after cooking them, as their odour is removed by cooking.

3250. This shows that it is permissible to eat onions when cooked.

3251. The dates were the diet of the Arabs. Any house whose inmates had no dates would be hungry. Hence the importance of dates in the Arab society in the early days of Islam.

worms. He then mentioned the rest of the tradition to the same effect.

Chapter 1447

TAKING TWO DATES TOGETHER

(3825) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) prohibited anyone taking two dates together with the exception that you ask permission from your companions.³²⁵²

Chapter 1448

EATING BY COMBINING TWO KINDS OF FOOD

(3826) 'Abd Allah b. Ja'far said : The Prophet (may peace be upon him) used to eat cucumber with fresh dates.

(3827) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) used to eat melon with fresh dates, and he used to say : The heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other.

(3828) The two Sulami sons of Busr³²⁵³ said : The Apostle of Allah (may peace be upon him) came to visit us and we offered him butter and dates, for he liked butter and dates.³²⁵⁴

Chapter 1449

EATING IN THE VESSELS OF THE PEOPLE OF THE BOOK

(3829) Jābir said : I was on an expedition along with the Apostle of Allah (may peace be upon him). We got the vessels and skins of the polytheists and used them. But he did not object to them (i.e. us) for that (action).³²⁵⁵

(3830) Abū Tha'labah al-Khushanī said that he asked the Apostle of Allah (may peace be upon him) : We live in the neighbourhood of the People of the Book and

3252. The Holy Prophet (may peace be upon him) has taught the discipline of collective eating. If some people take many dates at a time, others may be deprived of them, and may not take their full share. However, if the companions allow to do so, one may eat two dates together.

3253. These are said to have been 'Aṭīyyah and 'Abd Allah.

3254. All these traditions show that it is permissible to eat two kinds of food at a time. It is, however, disapproved to gather a large number of rich food on the table spending a heavy sum of money on their preparation.

3255. The other traditions indicate that the Holy Prophet (may peace be upon him) allowed them to use the vessels of the unbelievers conditionally. As they use unclean things in them, the Muslims should use them after washing them so that the impurity is removed.

they cook in their pots (the flesh of) swine and drink wine in their vessels. The Apostle of Allah (may peace be upon him) said : If you find any other pots, then eat in them and drink. But if you do not find any others, then wash them with water and eat and drink (in them).³²⁵⁶

Chapter 1450

ANIMALS OF THE SEA

(3831) Jābir said : The Apostle of Allah (may peace be upon him) sent us on an expedition and made Abū 'Ubaidah b. al-Jarrāḥ our leader. We had to meet a caravan of the Quraish. He gave us a bag of dates as a light meal during the journey. We had nothing except that. Abū 'Ubaidah would give each of us one date. We used to suck them as a child sucks, and drink water after that and it sufficed us that day till night. We used to beat leaves off the trees with our sticks (for food), wetted them with water and ate them. We then went to the coast of the sea. There appeared to us a body like a great mound. When we came to it, we found that it was an animal called *al-'anbar*. Abū 'Ubaidah said : It is a carrion, and it is not lawful for us. He then said : No, we are the messengers of the Apostle of Allah (may peace be upon him) and we are in the path of Allah. If you are forced by necessity (to eat it), then eat it. We stayed feeding on it for one month, till we became fat, and we were three hundred in number. When we came to the Apostle of Allah (may peace be upon him), we mentioned it to him. He said : It is a provision which Allah has brought forth for you, and give us some to eat if you have any meat of it with you. So we sent some of it to the Apostle of Allah (may peace be upon him) and he ate (it).³²⁵⁷

Chapter 1451

FALLING OF A MOUSE INTO CLARIFIED BUTTER

(3832) Maimūnah said : A mouse fell into clarified butter. The Prophet (may

³²⁵⁶. The Muslims are allowed to use the pots of non Muslims after washing them.

³²⁵⁷. This shows that the animals of sea are lawful. It is not necessary to slaughter them. This view is held by al-Shāfi'ī. But frog, according to him, is not lawful. Abū Thawr thinks that all animals living in water are lawful. Only fish should not be slaughtered, but other animals should be slaughtered. Abū Ḥanīfah maintains that all sea animals are disapproved except fish. Al-Khaṭṭābī holds that all animals of the sea are lawful except those which are forbidden explicitly. This view is held by Mālik and al-Shāfi'ī. Aḥmad b. Ḥanbal thinks that animals of the sea which are considered good by the Arabs are lawful, and that which are considered noxious and bad are unlawful (*'Awn al-Ma'būd*, II, 429).

peace be upon him) was informed of it. He said : Throw what is around it and eat.³²⁵⁸

(3833) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When a mouse falls into clarified butter, if it is sold, throw the mouse and what is around it away, but if it is in a liquid state, do not go near it.

Al-Ḥasan said : 'Abd al-Razzāq said : This tradition has been transmitted by Ma'mar, from al-Zuhri, from 'Ubaid Allah b. 'Abd Allah b. 'Abbās, from Maimūnah, from the Prophet (may peace be upon him).

(3834) The tradition mentioned above has also been transmitted by Ibn 'Abbās, from Maimūnah, from the Prophet (may peace be upon him) like the tradition narrated by al-Zuhri, from Ibn al-Musayyab.

Chapter 1452

FALLING OF A FLY IN ONE'S FOOD

(3835) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When a fly alights in anyone's vessel, he should plunge it all in, for in one of its wings there is a disease, and in the other is a cure. It prevents the wing of it in which there is a cure, so plunge it all in (the vessel).³²⁵⁹

Chapter 1453

THE FALLING DOWN OF A MORSEL ON THE GROUND

(3836) Anas b. Mālik said that when the Apostle of Allah (may peace be upon him) ate food, he licked his three fingers. And he said : If the morsel of one of you falls down, he should wipe away anything injurious on it and eat it and not leave it for the devil. And he ordered us to clean the dish, for one of you does not know in what part of his food the blessing lies.³²⁶⁰

3258. This is applicable when the butter is solid. But if it is liquid, it should not be eaten, and all the butter should be thrown away.

3259. This shows that food does not become unclean by the falling of a fly in the vessel. It depends on one's like and dislike to eat. If a man does not want to eat he may give it to some other person. Many things are not intelligible to reason, but it is useful for man to follow the instructions of the Holy Prophet (may peace be upon him).

3260. It is recommended to lick fingers after eating food, to clean the dish and to eat the morsel which drops on the ground after wiping it. This is the etiquette of eating food by a Muslim.

*Chapter 1454***A SERVANT MAY EAT WITH HIS MASTER**

(3837) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If the servant of any of you prepares food for him, and he brings it to him, while he had suffered its heat and smoke, he should make him sit with him to eat. If the food is scanty, he should put one or two morsels in his hand.³²⁶¹

*Chapter 1455***WIPING HANDS WITH A HANDKERCHIEF**

(3838) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : When one of you eats, he must not wipe his hand with a handkerchief till he licks it or gives it to someone to lick.³²⁶²

(3839) Ka'b b. Mālik said : The Prophet (may peace be upon him) used to eat with three fingers and not wipe his hand before licking it.

*Chapter 1456***WHAT SHOULD A MAN SAY AFTER EATING FOOD ?**

(3840) Abū Umāmah said : When the food cloth was removed, the Apostle of Allah (may peace be upon him) said : "Praise be to Allah abundantly and sincerely, of such a nature as is productive of blessing, is not insufficient, abandoned, or ignored, O our Lord."

(3841) Abū Sa'īd al-Khudrī told that when the Apostle of Allah (may peace be upon him) finished his food, he said : "Praise be to Allah Who has given us food and drink and made us Muslims."

(3842) Abū Ayyūb al-Anṣārī told that when the Apostle of Allah (may peace be upon him) ate or drank, he said : "Praise be to Allah Who has given food and drink

3261. A servant who cooks food bears heat and smoke. He is, therefore, entitled to have a share in the food. If the food is not sufficient for two persons, still he should give him a little of it, and should not deprive him of the food.

3262. It is commendable to lick fingers after eating and then wipe them with a handkerchief. It is also commendable to use three fingers while eating. This shows that use of handkerchief for wiping is also permissible. Some traditions indicate the Holy Prophet (may peace be upon him) washed hands after eating. There is no contradiction between these traditions as his practice might be variant on different occasions.

and made it easy to swallow, and provided an exit for it.³²⁶³

Chapter 1457

WASHING HANDS AFTER FINISHING THE FOOD

(3843) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him.³²⁶⁴

Chapter 1458

PRAYER FOR A MAN WITH WHOM ONE EATS AS A GUEST

(3844) Jābir b. 'Abd Allah said : Abū al-Haitham b. al-Taiḥān prepared food for the Apostle of Allah (may peace be upon him), and he invited the Prophet (may peace be upon him) and his Companions. When they finished (food), he said : If some people enter the house of a man, his food is eaten and his drink is drunk, and they supplicate (to Allah) for him, this is his reward.³²⁶⁵

(3845) Anas said : The Prophet (may peace be upon him) came to visit Sa'd b. 'Ubādah, and he brought bread and olive oil, and he ate (them). Then the Prophet (may peace be upon him) said : May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessing on you.³²⁶⁶

3263. There are many prayers mentioned in the traditions uttered by the Holy Prophet (may peace be upon him). It is commendable to utter any of them after finishing one's food or drink.

3264. This shows that one should wash one's hand after eating food.

3265. Another tradition indicates that the Holy Prophet (may peace be upon him) uttered a supplication as follows : "O Allah, feed the one who gave me food, and give drink to the one who gave me drink."

3266. It is commendable to utter a supplication or to pray to Allah for blessing on a man who provides hospitality or gives food to another man.

XXII. KITĀB AL-ṬIBB

[BOOK OF MEDICINE]

Chapter 1459

A MAN SHOULD HAVE MEDICAL TREATMENT

(3846) Usāmah b. Sharīk said : I came to the Prophet (may peace be upon him) and his Companions were sitting as if they had birds on their heads.³²⁶⁷ I saluted and sat down. The desert Arabs then came from here and there. They asked : Apostle of Allah, should we make use of medical treatment ? He replied : Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age.³²⁶⁸

Chapter 1460

PREVENTION

(3847) Umm al-Mundhar, daughter of Qais al-Anṣāriyyah said : The Apostle of Allah (may peace be upon him) came to visit me accompanied by 'Alī who was convalescing. We had some ripe dates hung up. The Apostle of Allah (may peace be upon him) got up and began to eat from them. 'Alī also got up to eat, but the Apostle of Allah (may peace be upon him) kept on saying to 'Alī : Stop, 'Alī, for you are convalescing, and 'Alī stopped. She said : I then prepared some barley and beet-root and brought it. The Apostle of Allah (may peace be upon him) then said : Take some of this, 'Alī, for it will be more beneficial for you.³²⁶⁹ Abū Dāwūd said : The narrator Ḥārūn said : al-'Adawīyyah (i.e. Umm al-Mundhar).

3267. It means that they were sitting calm and quiet giving full attention to the Holy Prophet (may peace be upon him).

3268. A man should not be disappointed if he has a disease. He should do his best for its cure. There is a medicine for every disease. Only old age cannot be cured.

3269. This shows that a sick person should prevent himself from harmful things. This is also a part of treatment.

Chapter 1461

CUPPING

(3848) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The best medical treatment you apply is cupping.³²⁷⁰

(3849) Salmah, the maid-servant of the Apostle of Allah (may peace be upon him), said : No one complained to the Apostle of Allah (may peace be upon him) of a headache but he told him to get himself cupped, or of a pain in his legs but he told him to dye them with henna.

Chapter 1462

PLACE OF CUPPING

(3850) Abū Kabshat al-Anṣārī said (this is the version of Kathīr) : The Apostle of Allah (may peace be upon him) used to have himself cupped on the top of his head and between his shoulders, and that he used to say : If anyone pours out any of his blood, he will not suffer if he applies no medical treatment for anything.³²⁷¹

(3851) Anas said : The Prophet (may peace be upon him) had himself cupped three times in the two veins at the sides of the neck and on the shoulder. Ma'mar said : I got myself cupped, and I lost my memory so much so that I was instructed Sūrat al-Fātiḥah by others in my prayer. He had himself cupped at the top of his head.

*Chapter 1463*DATES ON WHICH IT IS COMMENDABLE TO GET
ONESELF CUPPED

(3852) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone has himself cupped on the 17th, 19th and 21st it will be a remedy for every disease.³²⁷²

(3853) Kabshah, daughter of Abū Bakrah, said—the narrator other than Mūsā

3270. Before the development of medical science, cupping was a general treatment applied by the Arabs in various diseases. Hence the Holy Prophet (may peace be upon him) recommended it.

3271. This shows that the place of cupping is the top of head and place between shoulders.

3272. As these dates occur in the middle of a month, the blood remains in a moderate condition during this period.

said that Kayyisah daughter of Abū Bakrah—said that her father used to forbid his family to have themselves cupped on a Tuesday, and used to assert on the authority of the Apostle of Allah (may peace be upon him) that Tuesday is the day of blood in which there is an hour when it does not stop.³²⁷³

(3854) Jābir said: The Apostle of Allah (may peace be upon him) had himself cupped above the thigh for a contusion from which he suffered.

Chapter 1464

CUTTING OF A VEIN AND PLACE OF CUPPING

(3855) Jābir said: The Prophet (may peace be upon him) sent a physician to Ubayy (b. Ka'b), and he cut his vein.

Chapter 1465

CAUTERISATION BY FIRE

(3856) 'Imrān b. Ḥuṣain said: The Prophet (may peace be upon him) forbade to cauterise; we cauterised but they (cauterisations) did not benefit us,³²⁷⁴ nor proved useful for us.³²⁷⁵

Abū Dāwūd said: He used to hear the salutation of the angels: When he cauterised, it stopped. When he abandoned, it returned to him.

(3857) Jābir said: The Prophet (may peace be upon him) cauterised Sa'd b. Mu'adh from the wound of an arrow.³²⁷⁶

3273. It means that if a man gets himself cupped on Tuesday, and he finds the hour when the blood does not stop, there is a danger of death for him. This might be based on some experience.

3274. In this version the subject is cauterisation. In the version of al-Tirmidhī the subject is we.

3275. Cauterisation is not allowed in ordinary diseases. If there is no treatment of a disease except cauterisation, it is allowed to apply it, as it was applied to Sa'd b. Mu'adh when his bleeding was not stopped. The Holy Prophet (may peace be upon him) forbade 'Imrān b. Ḥuṣain to cauterise as he had some disease in which cauterisation was harmful. The Arabs believed that cauterisation was a sure cure and healer. He who did not apply it, he was bound to die. Hence the Holy Prophet (may peace be upon him) forbade to prevent them from this belief.

3276. Sa'd had a severe wound in his vein by an arrow in a battle. the Holy Prophet (may peace be upon him) cauterised him to stop bleeding. Cauterisation is the last treatment. It is applied only when there is no other alternative.

Chapter 1466

SNUFFING OF MEDICINE

(3858) Ibn 'Abbās said : The Apostle of Allah (may peace be upon him) snuffed medicine.

*Chapter 1467*A CHARM FOR ONE WHO IS POSSESSED (*NASHRAH*)

(3859) Jābir b. 'Abd Allah said : The Apostle of Allah (may peace be upon him) was asked about a charm for one who is possessed (*nashrah*).³²⁷⁷ He replied : It pertains to the work of the devil.³²⁷⁸

Chapter 1468

USING ANTIDOTE

(3860) 'Abd Allah b. 'Amr said : I heard the Apostle of Allah (may peace be upon him) say : If I drink an antidote, or tie an amulet, or compose poetry, I am the type who does not care what he does.³²⁷⁹

Abū Dāwūd said : This was peculiar to the Prophet (may peace be upon him), but some people have allowed to use it, i.e. antidote.

Chapter 1469

DISAPPROVED MEDICINES

(3861) Abū Hurairah said : The Apostle of Allah (may peace be upon him) prohibited unclean medicine.³²⁸⁰

3277. The root meaning of *nashrah* is to dispense. It is a kind of a charm used for a man who is possessed because it disperses the trouble.

3278. The charm or spell recited generally contains words indicating polytheism or against the teachings of Islam. If such satanic words are uttered, it is prohibited to apply this charm. But if the charm contains some supplication from the Qur'ān or *Ḥadīth*, or a prayer which seeks help from Allah, this sort of charm is allowed.

3279. The Holy Prophet (may peace be upon him) prohibited to use antidote because in those days it contained many unlawful ingredients such as wine, flesh of swine and snakes and the like. If it does not contain these unlawful things, the use of antidote is permitted. This tradition means that if a man does any such thing, he is an abandoned character.

3280. The Arabic word is *ḥabīth*. It might mean unclean or unlawful (medicine).

(3862) Abd al-Rahmān b. 'Uthmān said : When a physician consulted the Prophet (may peace be upon him) about putting frogs in medicine, he forbade him to kill them.³²⁸¹

(3863) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone drinks poison, the poison will be in his hand (on the Day of Judgment) and he will drink it in Hell-fire and he will live in it eternally.³²⁸²

(3864) Wā'il said : Ṭāriq b. Suwaid or Suwaid b. Ṭāriq asked the Prophet (may peace be upon him) about wine, but he forbade it. He again asked him, but he forbade him. He said to him : Prophet of Allah, it is a medicine. The Prophet (may peace be upon him) said : No, but it is a disease.³²⁸³

(3865) Abū al-Dardā' reported the Apostle of Allah (may peace be upon him) as saying : Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.

Chapter 1470

'AJWAH DATES

(3866) Sa'd said : I suffered from an illness. The Apostle of Allah (may peace be upon him) came to pay a visit to me. He put his hands between my nipples and I felt its coolness at my heart. He said : You are a man suffering from heart sickness. Go to al-Ḥārith b. Kalādah, brother of Thaqīf. He is a man who gives medical treatment. He should take seven '*ajwah*³²⁸⁴ dates of Medina and grind them with their kernels, and then put them into your mouth.³²⁸⁵

(3867) Sa'd b. Abī Waqqāṣ reported the Prophet (may peace be upon him) as saying : He who has a morning meal of seven '*ajwah* dates will not suffer from any harm that day through poison or magic.³²⁸⁶

3281. He forbade the use of frog for its being unlawful or unclean. It may be noted that the flesh of frogs with olive oil was used as an antidote for snake bite, and the fat was considered helpful for extracting teeth. The prohibition of killing them probably applies only to killing them for medicinal purposes.

3282. This refers to suicide by eating poison. This is a threat to a man who commits suicide. One should not commit suicide because the life of a man is a trust from Allah. A man has no authority to finish his own life.

3283. This shows that it is not allowed to use unclean or unlawful medicine like wine. Wine and similar other medicines can be used only if there is no other alternative.

3284. The name of a good quality of Medina dates.

3285. The Holy Prophet (may peace be upon him) himself knew the treatment, still he sent him to the physician. This shows that one should consult a physician in medical affairs.

3286. This shows the merit and excellence of the '*ajwah* dates of Medina.

Chapter 1471

COMPRESSING THE UVULA FOR MEDICAL TREATMENT

(3868) Umm Qais, daughter of Miḥṣan said : I brought my son to the Apostle of Allah (may peace be upon him) while I had compressed his uvula for its swelling. He said : Why do you afflict your children by squeezing for a swelling in the uvula ? Apply this Indian aloeswood, for it contains seven types of remedies, among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula poured into the side of the mouth for pleurisy.³²⁸⁷

Abū Dāwūd said : By aloeswood he meant costus.

Chapter 1472

COMMAND FOR THE USE OF COLLYRIUM

(3869) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (*ithmid*) : it clears the vision and makes the hair sprout.³²⁸⁸

Chapter 1473

EVIL EYE

(3870) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The evil eye is genuine.³²⁸⁹

(3871) 'Ā'ishah said : The man casting evil eye would be commanded to perform ablution, and then the man affected was washed with it.^{3,90}

3287. This tradition indicates that the Indian aloeswood is a useful medicine. It can be used for the swelling of uvula. It is better if one consults the physician and then uses it.

3288. It is commendable to use collyrium, especially *ithmid* at the time of sleeping. *Itmid* is a kind of antimony most useful for eyesight.

3289. This means that evil eye is one of the causes of harm like other natural causes of affliction. As Allah has created many harmful things in the world, evil eye is also one of them. The Holy Prophet (may peace be upon him) applied spell to the affected person by reciting some supplications, or the last two *sūrah*s of the Qur'ān or similar other treatment.

3290. This was the treatment of the victim of evil eye. The practice was that the man who caused evil eye was asked to wash his face, hands, elbows, knees, toes and inside his lower garment, i.e. private parts. The water was then collected in a vessel and poured over the man who was affected by the evil eye.

Chapter 1474

SUCKLING DURING PREGNANCY OR INTERCOURSE WITH A
WOMAN WHILE SHE IS SUCKLING A CHILD

(3872) Asmā', daughter of Yazīd b. al-Sakan, said : I heard the Apostle of Allah (may peace be upon him) as saying : Do not kill your children secretly, for the milk,³²⁹¹ with which a child is suckled while his mother is pregnant, overtakes the horseman and throws him from his horse.³²⁹²

(3873) Judāmat al-Asadīyyah said that she heard the Apostle of Allah (may peace be upon him) say : I intended to prohibit suckling during pregnancy (*ghailah*), but I considered the Greeks and the Persians and saw that they practised it, without any injury being caused to their children thereby.³²⁹³ Mālik said : *Ghailah* means that a man has intercourse with a woman while she is suckling a child.

Chapter 1475

HANGING AMULETS

(3874) Zainab, the wife of 'Abd Allah (b. Mas'ūd), told that 'Abd Allah said : I heard the Apostle of Allah (may peace be upon him) saying : Spells, charms and love-spells are polytheism. I asked : Why do you say this ? I swear by Allah, my eye was discharging and I kept on going to so-and-so, the Jew, who applied a spell to me. When he applied the spell to me, it calmed down. 'Abd Allah said : That was just the work of the devil who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the Apostle of Allah (may peace be upon him) used to say : Remove the harm, O Lord of men, and heal. Thou art the Healer. There is no remedy but Thine which leaves no disease behind.³²⁹⁴

3291. This is called *ghilah* or *ghailah*. It means either suckling during pregnancy, or intercourse with a woman while she is suckling a child. *Ghailah* is the milk with which a child is suckled.

3292. It shows that a child which is suckled while his mother is pregnant will suffer from weakness in later life. The tradition implies that *ghailah* is prohibited.

3293. This tradition allows the practice of *ghailah*. It seems likely that earlier the Holy Prophet (may peace be upon him) allowed *ghailah*, but later on he prohibited it. Or it means that it is allowed in case there is no fear or danger of weakness which manifests itself in later life.

3294. The Holy Prophet (may peace be upon him) prohibited those amulets, charms and spells which contain the words of polytheism. If they contain words of the Qur'ān, or some prayers of the Holy Prophet (may peace be upon him) or any useful things lawful in Islam, there is no harm in such a spell. Once the Holy Prophet (may peace be upon him) was asked about spells used in pre-Islamic days. He asked to submit their spells to him. He then said : There is no harm in spells so long as they involve no polytheism. Muslim transmitted it.

(3875) 'Imrān b. Ḥuṣain reported the Prophet (may peace be upon him) as saying : No spell is to be used except for the evil eye or a scorpion sting.³²⁹⁵

Chapter 1476

SPELLS³²⁹⁶

(3876) Muḥammad b. Yūsuf, quoting his father on the authority of his grandfather, said that the Apostle of Allah (may peace be upon him) entered upon Thābit b. Qais. The version of Aḥmad (b. Ṣāliḥ) has : When he was i" He (the Prophet) said : Remove the harm, O Lord of men, from Thābit b. Qais b. Shammās. He then took some dust of Baṭḥān,³²⁹⁷ and put it in a bowel, and then mixed it with water and blew in it, and poured it on him.³²⁹⁸

Abū Dāwūd said : Ibn al-Sarḥ said : Yūsuf b. Muḥammad is correct (and not Muḥammad b. Yūsuf).

(3877) 'Awf b. Mālik said : In the pre-Islamic period we used to apply spells and we asked : Apostle of Allah ! how do you look upon it ? He replied : Submit your spells to me. There is no harm in spells so long as they involve no polytheism.³²⁹⁹

(3878) Al-Shifā', daughter of 'Abd Allah, said : The Apostle of Allah (may peace be upon him) entered when I was with Ḥafṣah, and he said to me : Why do you not teach this one the spell for skin eruptions as you taught her writing.³³⁰⁰

(3879) Sahl b. Ḥunaif said : I passed by a river. I entered it and took a bath in it. When I came out, I had fever. The Apostle of Allah (may peace be upon him) was informed about it. He said : Ask Abū Thābit to seek refuge in Allah from that. I asked : O my lord, will the spell be useful ? He replied : No, the spell is to be used except for the evil eye or a snake bite or a scorpion sting.³³⁰¹

3295. This means that spell is more effective in evil eye and scorpion sting or sting by any poisonous insect. Spell can be used in other pains too.

3296. Spells and charm are also a kind of medical treatment of the diseases. Their use is allowed if they involve no polytheism.

3297. The name of a valley in Medina.

3298. There is no harm in seeking healing and remedy from Allah. The Holy Prophet (may peace be upon him) first prayed to Allah to remove the harm from him.

3299. This tradition clearly indicates that it is allowed to apply spells if they involved no polytheism.

3300. The spell for skin eruptions was well known among the Arabs. It was some words uttered to a bride, saying : You assemble people, dye yourself and apply collyrium, and practise everything, except that you do not disobey the man ('*Awn al-Ma'būd*, IV, 13).

3301. Spell can be used in other diseases too as other traditions indicate. But it is more effective preferably to apply spell in these afflictions.

Abū Dāwūd said : *Ḥumrah* means the biting of snakes and sting of the poisonous insects.

(3880) Anas reported the Prophet (may peace be upon him) as saying : No spell is to be used except for the evil eye, or sting of poisonous³³⁰² insects, or bleeding.³³⁰³

The narrator al-'Abbās did not mention the words "evil eye". This is the version of Sulaimān b. Dāwūd.

Chapter 1477

HOW SHOULD THE SPELL BE USED ?

(3881) Anas said to Thābit : Should I not use the spell of the Apostle of Allah (may peace be upon him) for you ? He said : Yes. He then said : O Allah, Lord of men, Remover of the harm, heal, Thou art the healer. There is no healer but Thou ; give him a remedy which leaves no disease behind.³³⁰⁴

(3882) 'Uthmān b. Abī al-'Āṣ said that he came to the Apostle of Allah (may peace be upon him). 'Uthmān said : I had a pain which was about to destroy me. So the Prophet (may peace be upon him) said : Wipe it with your right hand seven times and say : "I seek refuge in the dominance of Allah, and His might from the evil of what I find." Then I did it. Allah removed (the pain) that I had, and I kept on suggesting it to my family and to others.

(3883) Abū al-Dardā' said : I heard the Apostle of Allah (may peace be upon him) say : If any of you is suffering from anything or his brother is suffering he should say : Our Lord is Allah Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth ; forgive us our sins, and our errors ; Thou art the Lord of good men ; send down mercy from Thy mercy, and remedy from Thy remedy on this pain so that it is healed up.

(3884) 'Amr b. Shu'aib, on his father's authority, said that his grandfather reported that the Apostle of Allah (may peace be upon him) used to teach them the following words in the case of alarm : I seek refuge in Allah's perfect words from

3302. The word *ḥumrah* refers to snake bite, scorpion sting and the sting of other poisonous insects.

3303. The Holy Prophet (may peace be upon him) did not prohibit the use of spell in other ailments. He meant that the spell is more efficacious in these afflictions than other medicines. The spell in Islam is nothing but the utterance of the Qur'ānic verses, prayers of the Holy Prophet (may peace be upon him) and good names of Allah, and similar other supplications.

3304. This shows that uttering the prayer of the Holy Prophet (may peace be upon him) is also a kind of spell allowed to be used in Islam.

His anger, the evil of His servants, the evil suggestions of the devils and their presence. 'Abd Allah b. 'Amr used to teach them to those of his children who had reached puberty, and he wrote them down (on some material) and hung on the child who had not reached puberty.³³⁰⁵

(3885) Yazīd b. Abī 'Ubaid said : I saw a sign of injury in the shin of Salamah. I asked : What is this ? He replied : I was afflicted by it on the day of Khaibar. The people said : Salamah has been afflicted. I was then brought to the Prophet (may peace be upon him). He blew on me three times. I did not feel any pain up till now.³³⁰⁶

(3886) 'Ā'ishah said : When a man complained of pain the Prophet (may peace be upon him) said to him pointing to his saliva and mixing it with dust : (This is) the dust of our earth, mixed with the saliva of some of us, so that our sick is remedied with the permission of our Lord.³³⁰⁷

(3887) Khārijah b. al-Ṣalt al-Tamīmī quoted his paternal uncle as saying that he came to the Apostle of Allah (may peace be upon him) and embraced Islam. He then came back from him and passed some people who had a lunatic fettered in chains. His people said : We are told that your Companion has brought some good. Have you something by which you can cure him ? I then recited Sūrat al-Fātiḥah and he was cured. They gave me one hundred sheep. I then came to the Apostle of Allah (may peace be upon him) and informed him of it. He asked : Is it only this ? The narrator Musaddad said in his other version : Did you say anything other than this ? I said : No. He said : Take it, for by my life, some accept it for a worthless chain, but you have done so for a genuine one.³³⁰⁸

(3888) Khārijah b. al-Ṣalt quoted his paternal uncle as saying that he passed (some people) : He recited Sūrat al-Fātiḥah over him for three days morning and evening. Whenever he finished it, he collected some of his saliva and spat it out, and he seemed as if he were set free from a bond. They gave him something as payment.

3305. This shows that hanging amulets on children's neck is permissible on condition that they contain the names of Allah, supplication of the Holy Prophet (may peace be upon him) or some verse of the Qur'ān.

3306. This tradition indicates that uttering the names of Allah and blowing them on some afflicted person is permissible.

3307. The Holy Prophet (may peace be upon him) took some of his saliva on the tip of his ring finger, mixed it with a little dust and put it on the affected part of the patient. When he put the saliva, he uttered these words. The version of al-Bukhārī has : "In the name of Allah, this is the dust of our earth . . ." It seems likely that the Holy Prophet (may peace be upon him) also spat on the affected part.

3308. This shows that it is permissible to accept the gift presented for applying a charm provided it is lawful according to Islamic teachings.

He then came to the Prophet (may peace be upon him). He then transmitted the rest of the tradition to the same effect as Musaddad narrated.

(3889) Suhail-b. Abī Šāliḥ, quoting his father, said : I heard a man who embraced Islam say : I was sitting with the Apostle of Allah (may peace be upon him). A man from among his Companions came and said : Apostle of Allah ! I have been stung last night, and I could not sleep till morning. He asked : What was that ? He replied : A scorpion. He said : Oh, had you said in the evening : "I take refuge in the perfect words of Allah from the evil of what He created," nothing would have harmed you, Allah willing.

(3890) Abū Hurairah said : A man who was stung by a scorpion was brought to the Prophet (may peace be upon him). He said : Had he said the word : "I seek refuge in the perfect words of Allah from the evil of what He created," he would not have been stung, or he said, "It would not have harmed him."

(3891) Abū Sa'id al-Khudrī said : Some of the Companions of the Prophet (may peace be upon him) went on a journey. They alighted with a certain clan of the Arabs. Someone of them said : Our chief has been stung by a scorpion or bitten by a snake. Has any of you something which gives relief to our chief ? A man of the people said : Yes, I swear by Allah, I shall apply charm ; but we asked you for hospitality and you denied it to us. I shall not apply charm until you give me some payment. So they promised to give some sheep to him. He came to him and recited Sūrat al-Fātiḥah over him and spat till he was cured, and he seemed as if he were set free from a bond. So they gave him the payment that was agreed between them. They said : Apportion them. The man who applied charm said : Do not do it until we approach the Apostle of Allah (may peace be upon him) and ask him for his permission. They then went to the Apostle of Allah (may peace be upon him) and mentioned it to him. The Apostle of Allah (may peace be upon him) said : From where did you learn that it was a charm ? You have done right. Apportion them, and give me a share along with you.

(3892) Khārijah b. al-Šalt quoted his paternal uncle as saying : We proceeded from the Apostle of Allah (may peace be upon him) and came to a clan of the Arabs. They said : We have been told that you have brought what is good from this man. Have you any medicine or a charm, for we have a lunatic in chains ? We said : Yes. Then they brought a lunatic in chains. He said : I recited Sūrat al-Fātiḥah over him three days morning and evening. Whenever I finished it, I would collect my saliva and spit it out, and he seemed as if he were set free from a bond. He said : They gave me some payment, but I said : No till I ask the Apostle of Allah (may peace be upon him). He (the Prophet) said : Accept it,³³⁰⁹ for, by my life, some accept it for a

3309. Literally, "eat or enjoy,"

worthless charm, but you have done so for a genuine one.

(3893) 'Ā'ishah, the wife of the Prophet (may peace be upon him) said : When the Apostle of Allah (may peace be upon him) suffered from some pain, he recited *mu'awwadhāt*³³¹⁰ in his heart and blew (them over him). When the pain became severe, I recited (them) over him and wiped him with his hand in the hope of its blessing.

Chapter 1478

MEDICINE FOR MAKING WOMEN FAT

(3894) 'Ā'ishah said : My mother intended to make me fat to send me to the (house of) the Apostle of Allah (may peace be upon him). But nothing which he desired benefited me till she gave me cucumber with fresh dates to eat. Then I became fat as good (as she desired).³³¹¹

3310. The last two *sūrah*s, xciii. and cxiv. of the Qur'ān.

3311. 'Ā'ishah was married to the Holy Prophet (may peace be upon him) in her early age. Her mother wanted to send her to the Holy Prophet (may peace be upon him). Hence she desired to make her fat and healthy.

XXIII. KITĀB AL-KĀHANAH WA AL-TATAYYUR

[BOOK OF DIVINATION AND OMENS]

Chapter 1479

THE DIVINER

(3895) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone resorts to a diviner³³¹² and believes in what he says (according to the version of Mūsā), or has intercourse with his wife (according to the agreed version) when she is menstruating,³³¹³ or has intercourse with his wife through her anus,³³¹⁴ he has nothing to do with what has been sent down to Muḥammad³³¹⁵ (may peace be upon him)—according to the version of Musaddad.

Chapter 1480

ASTROLOGY

(3896) Ibn 'Abbās reported the Prophet (may peace be upon him) as saying : If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so.³³¹⁶

(3897) Zaid b. Khālid al-Juhanī said : The Apostle of Allah (may peace be upon him) led us in the morning prayer at al-Ḥudaiblyyah after rain which had fallen during the night, and when he finished, he turned to the people and said : Do you know

3312. The soothsayers had their connection with the devil or jinns and predicted about the unseen in pre-Islamic Arabia. As no one has correct knowledge of the unseen except Allah, the Holy Prophet (may peace be upon him) prohibited to resort to soothsayers and to believe in their predictions.

3313. It is disapproved to have intercourse with wife when she is menstruating.

3314. It is forbidden to have intercourse with wife through her anus. If a man does so, he should beg pardon of Allah.

3315. It means that if a man does these works, he will do against the teachings of the Qur'ān.

3316. There are some events which are known only to Allah. The astrologers predict about the happening of these events. Hence it is forbidden. But the use of astrology in determining the direction of the Ka'bah is allowed. It can be used for similar other purposes.

what your Lord has said? They said: Allah and His Apostle know best. He said: This morning there were among my servants one who believes in me and one who disbelieves. The one who said: "We have been given rain by Allah's grace and mercy" is the one who believes in me and disbelieves in the star; but the one who said: "We have been given rain by such and such a rain star," is the one who disbelieves in me and believes in the star.³³¹⁷

Chapter 1481

GEOMANCY BY DRAWING LINES AND AUGURY FROM THE FLIGHT OF BIRDS

(3898) Qaṭan b. Qabiṣah told on his father's authority that he said: I heard the Apostle of Allah (may peace be upon him) say: Augury from the flight of birds, taking evil omens³³¹⁸ and the practice of pessomancy pertain to divination.³³¹⁹

Ṭarq: It is used in the sense of divination in which women threw stones.

'Iyāfah: It means geomancy by drawing lines.

(3899) Muḥammad b. Ja'far said on the authority of 'Awf: *'Iyāfah* means to make the birds fly by threatening them. *Ṭarq* means lines drawn on the earth.³³²⁰

(3900) Mu'āwiyah b. al-Ḥakam al-Sulamī said: I said: Apostle of Allah! among us there are men who practise divination by drawing lines. He said: There was a Prophet³³²¹ who drew lines, so if anyone does it as he drew lines, that is right.³³²²

Chapter 1482

TAKING OMENS

(3901) 'Abd Allah b. Mas'ūd reported the Apostle of Allah (may peace be

3317. If a man believes that the rain falls due to the rain-star and it is not Allah Who sends rain, he is a disbeliever. But if a man thinks that it is actually Allah Who sends rain, and the rain-star is only a sign or cause for rain like other worldly causes, he is a believer. In this tradition the Holy Prophet (may peace be upon him) has falsified the pre-Islamic belief that it is the rain-star which sends rain.

3318. These are various forms of taking good or evil omens practised by the Arabs in pre-Islamic days. They took good or evil omens by the flight of birds, drawing lines and throwing stones by women. The Holy Prophet (may peace be upon him) forbade taking omens from these things.

3319. *Jibt* means devil and also divination. The other translation would be that these practices come from the devil.

3320. These were various practices to take good or evil omens in pre-Islamic days.

3321. The name of the Prophet who drew lines is said to be Daniel or Idrīs.

3322. As it is not known definitely whether a man draws the lines according to the lines of that Prophet, it is forbidden now to take omens by drawing lines. Hence geomancy is not allowed.

upon him) as saying: Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him).³³²³

(3902) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: There is no infection,³³²⁴ no evil,³³²⁵ omen, no serpent,³³²⁶ in a hungry belly and no *hāmāh*.³³²⁷ A nomadic Arab asked: How is it that when camels are in the sand as if they were gazelles and a mangy camel comes among them and it gives them mange? He replied: Who infected the first one? Ma'mar, quoting al-Zuhri, said: A man told me that Abū Hurairah narrated to him saying that he heard the Prophet (may peace be upon him) say: A diseased camel should not be brought with a healthy camel to drink water.³³²⁸ He said: The man then consulted him and said: Did you not tell us that the Prophet (may peace be upon him) had said: There is no infection, no serpent in a hungry belly and no *hāmāh*? He replied: I did not transmit it to you. Al-Zuhri said: Abū Salamah said: He had narrated it and I did not hear that Abū Hurairah had ever forgotten any tradition except this one.³³²⁹

3323. Islam teaches strong belief in the unity of Allah. It is Allah Who does everything in this world. Now, those who take omens from various things have their belief in those things and not in Allah. Hence the Holy Prophet (may peace be upon him) forbade to take omens and called it polytheism. A Muslim should believe that every incident that happens in this world comes from Allah. As the Arabs were accustomed to taking omens, he told them that if the notion of evil omens occurs to one's mind, one should have trust in Allah, and do the work without any hesitation. One should not care for the notion of evil omen.

3324. The Holy Prophet (may peace be upon him) falsified the belief of the Arabs that disease comes from infection. He intended to bring home to them that it is Allah Who causes disease and not infection.

3325. The Holy Prophet (may peace be upon him) forbade to take evil omens from things. Allah is the sole agent of events in this world.

3326. The Arabic word is *ṣafar*. The pre-Islamic Arabs meant by this word a serpent which bites a man from within when he is hungry and causes the sense of stinging in hunger. It is also used in the sense of a disease within the belly more contagious than mange or scale. It also refers to the lunar month of *Ṣafar* from which the Arabs used to take evil omen.

3327. *Hāmāh* means an owl or a night-bird which frequents graves. The pre-Islamic Arabs believed that when vengeance had not been taken for the one who had been killed, a bird called *hāmāh* came forth from the dead and demanded vengeance. They also believed that if this bird sat on a house, calamity would befall on its inmates. The Holy Prophet (may peace be upon him) removed such superstitions.

3328. This contradicts the tradition "There is no infection." This can be reconciled by saying that the Holy Prophet (may peace be upon him) forbade to bring these two camels together so that one may not believe that the disease comes from infection in case the healthy camel becomes mangy. It does not mean that he will be infected.

3329. According to the recognised principles of traditions, if a transmitter forgets a tradition its soundness is not affected. Secondly, the tradition of infection has also been narrated by al-Sā'ib

(3903) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : There is no infection, no *hāmāh*, no other promising rain, and no serpent in a hungry belly.

(3904) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : There is no ghou. ³³³⁰

Abū Dāwūd said : Mālik was asked about the meaning of his saying : There is no *ṣafar*. He replied : The people in pre-Islamic Arabia used to make the month of *ṣafar* lawful (for war). They made it lawful in one year and unlawful in another year. The Prophet (may peace be upon him) said : There is no *ṣafar*.

(3905) Muḥammad b. al-Muṣaffā said to us on the authority of Baqīyyah. He said : I asked Muḥammad b. Rāshid about the meaning of the word *hāmāh*. He replied : The pre-Islamic Arabs used to say : When anyone dies and is buried, a bird comes forth from his grave. I asked : What did he mean by *ṣafar* ? He said : I heard that the pre-Islamic Arabs used to take evil omen from *ṣafar*. So the Prophet (may peace be upon him) said : There is no *ṣafar*. Muḥammad (b. Rāshid) said : We heard someone say : It is a pain in the stomach. They said that it was infection. Hence he said : There is no *ṣafar*.

(3906) Anas reported the Prophet (may peace be upon him) as saying : There is no infection and no evil omen, and I like a good omen. Good omen means a good word. ³³³¹

(3907) Abū Hurairah said that when the Apostle of Allah (may peace be upon him) heard a word, and he liked it, he said : We took your omen from your mouth.

(3908) 'Aṭā' said : People said : *ṣafar* is a pain within the belly. I asked : What is *hāmāh* ? He said : People said (believed) that *hāmāh* which is an owl or a night-bird and which shrieks is the spirit of men. It is not the spirit of men. It is an animal.

(3909) 'Urwah b. 'Āmir al-Qurashī said : When taking omens was mentioned in the presence of the Prophet (may peace be upon him), he said : The best type is the good omen, and it does not turn back a Muslim. If one of you sees anything he dislikes, he should say : O Allah, no one brings good things except Thee, and no one

b. Yazīd, Jābir b. 'Abd Allah, Anas b. Mālik and Ibn 'Umar from the Holy Prophet (may peace be upon him). Therefore, the tradition forgotten by Abū Hurairah is sound.

3330. It was a type of the jinn, devil or fiend which was believed to appear to people in various forms and lead them astray in the desert.

3331. Before starting a work, if one says some good words about it, a man who is at work is encouraged and delighted by it. It is not an omen in the strict sense of the word. The Holy Prophet (may peace be upon him) used it figuratively. A tradition says that when the Holy Prophet (may peace be upon him) went out to attend some business, he was delighted to hear someone say : O rightly-guided one; O successful one."

averts evil things except Thee and there is no might and power but in Allah.

(3910) Buraidah said : The Prophet (may peace be upon him) did not take omens from anything, but when he sent out an agent he asked about his name. If it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. If he disliked his name, his displeasure on that account was visible in his face. When he entered a village, he asked about its name, and if it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. But if he disliked its name, his displeasure on that account was visible in his face.³³³²

(3911) Sa'd b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : There is no *hāmāh*, no infection and no evil omen ; if there is in anything an evil omen, it is a house, a horse, and a woman.³³³³

Abū Dāwūd said : This tradition was read out to al-Ḥārith b. Miskīn and I was witness. It was said to him that Ibn Qāsim told him that Mālik was asked about evil omen in a horse and in a house. He replied : There are many houses in which the people lived and perished and again others lived therein and they also perished. This is its explanation so far as we know. Allah knows best.

Abū Dāwūd said : 'Umar (may Allah be pleased with him) said : A mat in a house is better than a woman who does not give birth to a child.

(3912) Yaḥyā b. 'Abd Allah b. Buḥair said that he was informed by one who had heard Farwah b. Musaik tell that he said : Apostle of Allah ! we have land called Abyan,³³³⁴ which is the land where we have our fields and grow our crops, but it is very unhealthy. The Prophet (may peace be upon him) said : Leave it, for destruction comes from being near disease.³³³⁵

(3913) Anas b. Mālik told that a man said : Apostle of Allah ! we were in an abode in which our numbers and our goods were many and changed to an abode in which our numbers and our goods became few. The Apostle of Allah (may peace be

3332. This shows that the Muslims should give good names to their children and places. When the Holy Prophet (may peace be upon him) found a bad name, he changed it.

3333. This he said in the case of supposition of existence of evil omen. He meant that if evil omen is at all found in anything, it can be found in a house, a woman and a horse. But since the Holy Prophet (may peace be upon him) negated the existence of omen, it is not found in anything. However, if anyone dislikes one of these three things, he should better leave it. Another explanation is that the evil omen of a house is its smallness, the evil omen of a woman is her barrenness and the evil omen of a horse is its not going for fighting in the path of Allah (*'Awn al-Ma'būd*, IV, 28).

3334. The name of a place to the east of Aden. Some early writers held that it was a name for Aden itself.

3335. This not a case of evil omen. But the tradition shows that a man should not live in a dark, dirty, closed and unhealthy place. It causes disease. The Holy Prophet (may peace be upon him) advised to live in healthy places.

upon him) said: Leave it, for it is reprehensible.³³³⁶

(3914) Jābir said: The Apostle of Allah (may peace be upon him) took a man who was suffering from tubercular leprosy by the hand; he then put it along with his own hand in the dish and said: Eat with confidence in Allah and trust in Him.³³³⁷

3336. There was doubt (in their minds) about the reprehension of the abode. By this doubt they might believe that the abode was a cause of their damage. Hence the Holy Prophet (may peace be upon him) advised them to leave the abode and shift to another place, so that there remained no superstition in his mind.

3337. This tradition contradicts another tradition which says: "There is no infection, no evil omen, no *hāmāh*, and no serpent in a hungry belly, but flee from one who has tubercular leprosy as you would from a lion." It has been transmitted by al-Bukhārī on the authority of Abū Hurairah. These two traditions have been reconciled by saying that it depends on the strength of one's confidence, faith and trust in Allah. If a man has strong confidence in Allah, he may eat with a man who is suffering from tubercular leprosy. But if a man is weak in having trust in Allah, it is better for him to keep away from this patient, for he might believe that he got infection from him.

XXIV. KITĀB AL-'ITQ

[BOOK OF EMANCIPATION OF SLAVES]

Chapter 1483

A SLAVE WHO HAS ENTERED INTO AN AGREEMENT TO
PURCHASE HIS FREEDOM (*MUKĀTAB*) AND MADE A
PART PAYMENT, BUT FINALLY HE IS UNABLE
TO COMPLETE THE AMOUNT OR DIES

(3915) 'Amr b. Shu'aib, on his father's authority, told that his grandfather reported the Prophet (may peace be upon him) as saying : A slave who has entered into an agreement to purchase his freedom is a slave as long as a dirham of the agreed price remains to be paid.³³³⁸

(3916) 'Amr b. Shu'aib, on his father's authority, told that his grandfather reported the Prophet (may peace be upon him) as saying : If any slave entered into an agreement to buy his freedom for one hundred ūqiyahs³³³⁹ and he pays them all but ten, he remains a slave (until he pays the remaining ten) ; and if a slave entered into an agreement to purchase his freedom for one hundred dīnārs, and he pays them all but ten dīnārs, he remains a slave (until he pays the remaining ten).

Abū Dāwūd said : This narrator 'Abbās al-Jarīri is not the same person. They said : It is a misunderstanding. He is some other narrator.

(3917) Umm Salamah said : The Apostle of Allah (may peace be upon him) said to us : If one of you has a slave, and he enters into an agreement to purchase his

3338. This is a disputed problem. According to one view, a *mukātab* (a slave who has entered an agreement to purchase his freedom) remains a slave until he pays the full price agreed between him and his master. This view is widely held by scholars like 'Umar b. al-Khaṭṭāb, Zaid b. Thābit, 'Umar b. 'Abd al-'Azīz, al-Zuhri, Qatādah, al-Shāfi'i and Aḥmad. Abū Ḥ-nīfah holds that if he leaves some property by which the remaining price is paid, he will be free, otherwise not. Mālik holds that if he leaves children, he will be free, otherwise not. Ibn 'Abbās, 'Aṭā' and some other scholars think that a *mukātab* is emancipated according to the proportion of the price he pays ('*Awn al-Ma'būd*, IV, 31).

3339. An ūqiyah is equivalent to forty dirhams.

freedom, and can pay the full price, she must veil herself from him.³³⁴⁰

Chapter 1484

SALE OF A SLAVE WHO ENTERED AN AGREEMENT TO PURCHASE HIS FREEDOM WHEN THE AGREEMENT IS REPUDIATED

(3918) 'Urwah quoting 'Ā'ishah said that Barīrah³³⁴¹ came to her seeking her help to purchase her freedom, and she did not pay anything for her freedom. 'Ā'ishah said to her : Return to your people ; if they like that I make payment for the purchase of your freedom on your behalf and I shall have the right to inherit from you, I shall do so. Barīrah mentioned it to her people, but they refused and said : If she wants to purchase your freedom for a reward from Allah, she may do so, but the right to inherit from you shall be ours. She mentioned it to the Apostle of Allah (may peace be upon him). The Apostle of Allah (may peace be upon him) said : Purchase her (freedom) and set her free, for the right of inheritance belongs only to the one who set a person free. The Apostle of Allah (may peace be upon him) then stood up and said : What is the matter with people who make conditions which are not in Allah's Book ? If anyone makes a condition which is not in Allah's Book, he has no right to it, even if he stipulates it hundreds of times. Allah's condition is more valid and binding.³³⁴²

(3919) 'Ā'ishah said : Barīrah came seeking my help to purchase her freedom. She said : I have arranged with my people to buy my freedom for nine ūqiyahs : one to be paid annually. So help me. She ('Ā'ishah) said : If your people are willing that I should count them (ūqiyahs) out to them all at one time and set you free and that I shall have the right to inherit from you, I shall do so. She then went to her people. The narrator then transmitted the rest of the tradition like the version of al-Zuhrī. He added to the wordings of the Prophet (may peace be upon him) in the last : What is the matter with people that one of you says : Set free, O so-and-so, and the right of inheritance belongs to me. The right of inheritance belongs only to the one who has

3340. This shows that the slave who paid full price to purchase his freedom is like a stranger for his mistress. She must veil herself from him. Secondly, it also indicates that it is not necessary for a mistress of a slave to veil herself from him. This is a majority opinion. But Abū Ḥanīfah maintains that a slave is like a stranger for his mistress. She must observe veil from her slave.

3341. The name of a slave-girl.

3342. This shows that the sale of a slave who entered into an agreement to purchase his freedom is permissible with his consent. This is held by Aḥmad b. Ḥanbal. According to Abū Ḥanīfah and al-Shāfi'ī, he cannot be sold. In this tradition Barīrah could not pay the price of her freedom according to the agreement. Hence 'Ā'ishah paid her price and set her free.

It also indicates that after the death of the slave his property shall go to a person who set him free. Further, any condition made against the teaching of the Qur'ān is not valid.

set a person free.

(3920) 'Ā'ishah said : Juwairiyyah, daughter of al-Ḥārith b. al-Muṣṭaliq, fell to the lot of Thābit b. Qais b. Shammās, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman most attractive to the eye. 'Ā'ishah said : She then came to the Apostle of Allah (may peace be upon him) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with an eye of disapproval. I realised that the Apostle of Allah (may peace be upon him) would look the same thing in her which I had looked. She said : Apostle of Allah, I am Juwairiyyah daughter of al-Ḥārith, and with me there happened something which is not hidden from you. I have fallen to the lot of Thābit b. Qais b. Shammās, and I have entered into an agreement to purchase of my freedom. I have come to you asking for the purchase of my freedom. The Apostle of Allah (may peace be upon him) said : Are you inclined to what is better than it ? She asked : What is that, Apostle of Allah ? He replied : I shall pay the price of your freedom on your behalf, and I shall marry you. She said : I shall do this. She ('Ā'ishah) said : The people then heard that the Apostle of Allah (may peace be upon him) had married Juwairiyyah. They released the captives in their possession and set them free, and said : They are the relatives of the Apostle of Allah (may peace be upon him) by marriage. We did not see any woman greater than her who brought blessing to her people. One hundred families of Banū al-Muṣṭaliq were set free on account of her.³³⁴³

Abū Dāwūd said : This evidence shows that a Muslim ruler may marry a slave-woman himself.

Chapter 1485

EMANCIPATION OF A SLAVE ON A CERTAIN CONDITION

(3921) Safīnah said : I was a slave of Umm Salamah, and she said : I shall emancipate you, but I stipulate that you must serve the Apostle of Allah (may peace be upon him) as long as you live. I said : Even if you do not make a stipulation, I shall not leave the Apostle of Allah (may peace be upon him). She then emancipated me and made the stipulation with me.³³⁴⁴

3343. The battle of Banū al-Muṣṭaliq is also called the battle of Muraisī'. It took place in 6 A.H. Juwairiyyah was one of the prisoners of war. The Holy Prophet (may peace be upon him) purchased her and set her free. Then he married her. The Muslims set free all the captives of Banū al-Muṣṭaliq on account of their relationship with the Prophet (may peace be upon him) through Juwairiyyah.

3344. This was actually no condition but a promise which has been termed condition. There is a difference of opinion amongst scholars on this issue. Most of them do not allow the validity of this condition. If a man sets a slave free on a certain condition, he will be free, and the fulfilment of condition will not be binding on him. Others opine that the slave should fulfil the condition.

*Chapter 1486***EMANCIPATION OF A SHARE IN A SLAVE**

(3922) Abū al-Mallīh said on his father's authority (this is Abū al-Walīd's version): A man emancipated a share in a slave and the matter was mentioned to the Prophet (may peace be upon him). He said: Allah has no partner. Ibn Kathīr added in his version: The Prophet (may peace be upon him) allowed his emancipation.³³⁴⁵

(3923) Abū Hurairah said: A man emancipated his share in a slave. The Prophet (may peace be upon him) allowed his (full) emancipation, and required him to pay the rest of his price.

(3924) Qatādah narrated with his chain of narrators: The Prophet (may peace be upon him) said: If a man emancipates a slave shared by him with another man, his emancipation rests with him³³⁴⁶ (who emancipated his share). This is the version of Ibn Suwaid.

(3925) Qatādah narrated with his chain of narrators. The Prophet (may peace be upon him) said: If anyone emancipates his share in a slave, he emancipates him (completely) by his property if he has property.³³⁴⁷ The narrator Ibn al-Muthannā did not mention al-Naḍr b. Anas. This is the version of Ibn Suwaid.

*Chapter 1487***THE VIEW THAT THE SLAVE WILL BE REQUIRED TO WORK TO
PAY THE PRICE OF THE REMAINING PORTION**

(3926) Abū Hurairah reported the Prophet (may peace be upon him) as saying: If anyone emancipates a share in his slave, he should completely emancipate him if he has money; but if he has none, the slave will be required to work (to pay for his freedom), but he must not be overburdened.³³⁴⁸

3345. This shows that if a man emancipates a part of a slave or a share in a slave, he will be set free, for a free man and a slave are equal in the eyes of Allah. If another man has a share in the slave and he does not emancipate his share, the slave will be free and will pay the price of his share.

3346. This applies in case the man who has emancipated his share is rich. If he is poor, the slave will be required to work and pay the price to his other masters.

3347. This shows that the man who emancipates his share in a slave will emancipate the remaining portion if he is rich. If he is poor, it will not be binding on him to set him free completely.

3348. If a slave is owned by many persons, and one of them emancipates his share, the slave is immediately free and he will have to pay the price of the shares of other partners, provided he is rich. This is held by al-Shāfi'i, Aḥmad, Abū Yūsuf and Muhammad. Abū Hanīfah thinks that other

(3927) Abū Hurairah reported the Prophet (may peace be upon him) as saying : If anyone emancipates his share in a slave, he is to be completely emancipated by his money if he has money. But if he has no money, a fair price for the slave should be fixed, and the slave is required to work for his master according to the proportion of his price, but he must not be overburdened.

Abū Dāwūd said : In the version of both the narrators³³⁴⁹ the words are "he will be required to work and must not be overburdened". This is the version of 'Alī.

(3928) The tradition mentioned above has also been transmitted by Sa'īd (b. Abī 'Arūbah) through a different chain of narrators to the same effect.

Abū Dāwūd said : It has also been transmitted by Rawḥ b. 'Ubādah from Sa'īd b. Abī 'Arūbah. In this version he did not mention the words "the slave should be required to work". It has also been transmitted by Jarīr b. Ḥāzim and Mūsā b. Khalaf from Qatādah through the chain of Yazīd b. Zurai' and to the same effect. In this version they mentioned the words "the slave should be required to work"

Chapter 1488

THE VIEW THAT A SLAVE WILL NOT BE REQUIRED TO WORK FOR PURCHASING HIS FREEDOM

(3929) 'Abd Allah b. 'Umar reported the Apostle of Allah (may peace be upon him) as saying : If anyone emancipates his share in a slave, a fair price for the slave should be fixed, give his partners their shares, and the slave be thus emancipated ; otherwise he is emancipated to the extent of the share which he emancipated.³³⁵⁰

(3930) The tradition mentioned above has also been transmitted by Ibn 'Umar to the same effect through a different chain of narrators. Nāfi' sometimes said : He will be emancipated to the extent of the share which he emancipated, and sometimes he did not say these words.

(3931) The tradition mentioned above has also been narrated by Ibn 'Umar from

partners may either require the slave to work and pay the price, or require the man who emancipated his share to pay the price or emancipate their shares. If the man who emancipate his share is poor, the slave, according to al-Shāfi'ī and Aḥmad, is free in proportion to his share, and slave in proportion to other shares. The partners cannot require him to work. But this is against this tradition. Abū Ḥanīfah and Abū Yūsuf maintain that other partners may ask the slave to work and pay the price. But they should not make haste and overburden him.

3349. They are : Yazīd b. Zurai' and Muḥammad b. Bishr.

3350. According to Mālik, al-Shāfi'ī, Aḥmad and Abū 'U'bad, the slave will not be required to work to pay the rest of the price to the partners. The man who emancipated his share will also not be asked to pay the remaining price. The slave will be emancipated to the extent of the first man's share. This tradition supports this view.

the Prophet (may peace be upon him). The narrator Ayyūb said : I do not know whether the following words are a part of the tradition of the Prophet (may peace be upon him) or Nāfi' told them himself : "otherwise he will be emancipated to the extent of the first man's share."

(3932) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : If anyone emancipates his share in a slave, he should emancipate him completely if he has enough money to pay the full price ; but if he has none, he will be emancipated to the extent of his share.

(3933) The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (may peace be upon him) to the same effect as mentioned by Ibrāhīm b. Mūsā through a different chain.

(3934) The tradition mentioned above has also been narrated by Ibn 'Umar through a different chain of transmitters to the same effect as mentioned by Mālik. In this version there is no mention of the words "otherwise he will be emancipated to the extent of the first man's share." His version ends "and the slave be thus emancipated," to the same effect as he (Mālik) mentioned.

(3935) Ibn 'Umar reported the Prophet (may peace be upon him) as saying : If a man emancipates his share in a slave, the rest will be emancipated by his money if he has enough money to pay the full price for him.

(3936) Ibn 'Umar reported the Prophet (may peace be upon him) as saying : If a man is shared by two men, and one of them emancipates his share, a price of the slave will be fixed, not more or less, and he will be emancipated by him in case he is rich.

(3937) Ibn al-Thalabb reported on the authority of his father: A man emancipated his share in a slave. The Prophet (may peace be upon him) did not put the responsibility on him to emancipate the rest.

Aḥmad said : The name Ibn al-Thalabb is to be pronounced with *ta'* (and not with *tha*). As Shu'bah could not pronounce *ta*, he said *tha*.

Chapter 1489

POSSESSION OF A SLAVE WHO IS A RELATIVE TO THE MASTER AND IS WITHIN THE PROHIBITED DEGREES

(3938) Samurah reported the Prophet (may peace be upon him) as saying : (The narrator Mūsā said in another place : From Samurah b. Jundub as presumed by Ḥammād) : If anyone gets possession of a relative who is within the prohibited

degrees, that person becomes free.³³⁵¹ Abū Dāwūd said : A similar tradition has also been transmitted by Samur'ah from the Prophet (may peace be upon him) through a different chain.

Abū Dāwūd said : Only Ḥammād b. Salamah has transmitted this tradition and he had doubt in it.

(3939) Qatādah³³⁵² reported 'Umar b. al-Khaṭṭāb (may Allah be pleased with him) as saying : If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free.

(3940) Qatādah reported on the authority of al-Ḥasan : If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free.

(3941) A similar tradition has also been transmitted by Jābir b. Zaid and al-Ḥasan through a different chain of narrators.

Abū Dāwūd said : The narrator Sa'īd retained the tradition more carefully than Ḥammād.

Chapter 1490

FREEDOM OF SLAVE-MOTHERS

(3942) Sulāmah, daughter of Ma'qil, a woman of the tribe of Khārijah Qais 'Ailān, said : My uncle brought me (to Medina) in the pre-Islamic days. He sold me to al-Ḥubāb b. 'Amr, brother of Abū al-Yusr b. 'Amr. I bore a child 'Abd al-Raḥmān b. al-Ḥubāb to him and he (al-Ḥubāb) then died. Thereupon his wife said : I swear by Allah, now you will be sold (as a repayment) for his loan. So, I came to the Apostle of Allah (may peace be upon him) and said : Apostle of Allah ! I am a woman of Banū Khārijah Qais b. 'Ailān. My uncle had brought me to Medina in pre-Islamic days. He sold me to al-Ḥubāb b. 'Amr, brother of Abū al-Yusr b. 'Amr. I bore 'Abd al-Raḥmān b. al-Ḥubāb to him. His wife said : I swear by Allah, you will be sold for his loan. The Apostle of Allah (may peace be upon him) said : Who is the guardian of al-Ḥubāb ? He was told : His brother Abū al-Yusr b. 'Amr. He then sent for him and said : Set her free ; when you hear that some slaves have been

3351. This shows that if a man gets possession of a relative with whom marriage is prohibited like mother, daughter, sister, maternal and paternal aunt, that person will be free. This view is held by most of the Companions, and Successors. Abū Ḥanīfah and Aḥmad also hold the same view. According to al-Shāfi'ī, only children, father and mother will be free and not other relatives. Mālik maintains that only children, parents and brothers will be free and not other relatives. According to the Zāhirīs, only possession of a person as a slave is not sufficient for his emancipation. The owner should set him free by his will ('*Awān al-Ma'būd*, IV, 45).

3352. This is a *manqūf* tradition. Qatādah did not hear any tradition from 'Umar. He was born thirty years after the death of 'Umar b. al-Khaṭṭāb.

brought to me, came to me, and I shall compensate you for her. She said : They set me free, and when some slaves were brought to the Apostle of Allah (may peace be upon him), he gave them a slave in compensation for me.³³⁵³

(3943) Jābir b. 'Abd Allah said : We sold slave-mothers during the time of the Apostle of Allah (may peace be upon him) and of Abū Bakr. When 'Umar was in power, he forbade us and we stopped.³³⁵⁴

Chapter 1491

FREEDOM OF A SLAVE AFTER THE DEATH OF HIS MASTER (MUDABBAR)

(3944) Jābir b. 'Abd Allah said : A man declared that his slave would be free after his death, but he had no other property. So the Prophet (may peace be upon him) ordered (to sell him). He was then sold for seven hundred or nine hundred (dirhams).³³⁵⁵

(3945) The tradition mentioned above has also been transmitted by Jābir b. 'Abd Allah through a different chain of narrators. This version added : The Prophet (may peace be upon him) said : You are more entitled to his price, and Allah has no need of it.

(3946) Jābir said : A man of the *Anṣār* called Abū Madhkūr declared that his slave called Ya'qūb would be free after his death, but he had no other property. So the Apostle of Allah (may peace be upon him) called him and said : Who will buy him ? Nu'aim b. 'Abd Allah b. al-Nahḥām bought him for eight hundred dirhams.

3353. This shows that if a slave-girl bears a child, she will be free after the death of her master. After the birth of the child her master cannot sell her, nor present her to any other man as a gift. This is held by 'Umar, 'Uthmān 'Umar b. 'Abd al-'Azīz, al-Ḥasan, 'Aṭā', Mujāhid, Sālim, al-Zuhrī, Ibrāhīm al-Nakha'ī, Mālik, Abī Ḥanīfah, al-Shāfi'ī al-Auzā'ī, al-Thawrī, al-Laith, and others. The other view is that a slave-mother can be sold. This is held by Abū Bakr, 'Alī, Ibn 'Abbās, Ibn al-Zubair, Jābir, Abū Sa'īd al-Khudrī and others. This problem is disputed among scholars (*'Awn al-Mu'bad*, IV, 46).

3354. This tradition is a basis for the view that a slave-mother can be sold. It is said that a consensus (*ijmā'*) was established on the prohibition of her sale during the caliphate of 'Umar.

3355. *Mudabbar* is a slave whose master declares him free after his death. It is disputed whether a *mudabbar* can be sold. Abū Ḥanīfah and Mālik maintain that he cannot be sold after the death of his master. Al-Shāfi'ī, Aḥmad, Abū Thawr, Ishāq, al-Zāhir, 'Ā'ishah, al-Ḥasan, Mujāhid, Tāwūs allow him to be sold. Ibn 'Umar, Zaid b. Ṭhābit, Ibn Sīrīn, Ibn al-Musayyab, al-Zuhrī, al-Sha'bī, al-Nakha'ī, Ibn Abī Lailā and al-Laith b. Sa'd disapprove of his sale. Aḥmad allows his sale in case his master is indebted and has no property except that slave. According to Mālik, he can be sold when the master is dying, and not during his lifetime (*'Awn al-Mu'bad*, IV, 49).

When he handed them over to him, he (the Prophet) said : If any of you is poor, he should begin from himself ; if anything is left over, give it to your family ; if anything is left over, give it to your relatives ; if anything is left over (when they have received something), then here and here.³³⁵⁶

Chapter 1492

EMANCIPATION OF SLAVES WHOSE PRICE EXCEEDS ONE-THIRD OF THE PROPERTY

(3947) 'Imrān b. Ḥuṣain said : A man who had no other property emancipated six slaves of his at the time of his death. When the Prophet (may peace be upon him) was informed about it, he spoke severely of him. He then called for them, divided them into three sections, cast lots among them, and emancipated two and kept four in slavery.³³⁵⁷

(3948) The tradition mentioned above has also been transmitted by Abū Qilābah through a different chain of narrators on the authority of 'Imrān b. Ḥuṣain to the same effect. But in this version he did not mention "He spoke severely of them."

(3949) The tradition mentioned above has also been transmitted by Abū Qilābah from Abū Zaid through a different chain of narrators to the same effect : A man of the *Anṣār*. . . . The Prophet (may peace be upon him) said : Had I been present before his burial, he would not have been buried in a Muslim cemetery.

(3950) 'Imrān b. Ḥuṣain said : A man emancipated six slaves at the time of his death and he had no other property. The Prophet (may peace be upon him) was in-

3356 This is a literal translation, or it may be translated : "do thus and thus," meaning that it should be distributed on his right and on his left. The Prophet (may peace be upon him) referred to his friends and acquaintances.

This tradition shows that alms (*ṣadaqah*) should be given first to one's relatives. It is no justice to give to others when one's family and relatives are in need of it.

3357. A man is allowed to leave one-third of his property as a will and at least two-thirds of a dead man's property must go to his heirs. The Prophet (may peace be upon him) emancipated two slaves after casting lots and kept four in slavery. In emancipating some of the slaves, lots should be cast. This view is held by Mālik, al-Shāfi'i, Aḥmad, Ishāq, Dāwūd, Ibn Jarīr, and most of the scholars. Abū Ḥanīfah maintains that a portion of each slave should be emancipated and each of them should be required to work to pay the price of the remaining portions. The slaves will not be emancipated by casting lots. This view is also held by al-Shāfi'i, al-Nakha'i, Shuraih and al-Ḥasan. *Awn al-Ma'būd*, IV, 51).

formed about it. He cast lots among them, emancipated two and retained four in slavery

Chapter 1493

EMANCIPATION OF A SLAVE WHO HAS PROPERTY

(3951) 'Abd Allah b. 'Umar reported the Apostle of Allah (may peace be upon him) as saying : If anyone emancipates a slave who has property, the property of the slave belongs to him³³⁵⁸ except that the master makes a stipulation.³³⁵⁹

Chapter 1494

EMANCIPATION OF A BASTARD SLAVE

(3952) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The child of adultery is worst of the three.³³⁶⁰

Abū Hurairah said : That I give a flog in the path of Allah (as a charity) is dearer to me than emancipating a child of adultery.³³⁶¹

Chapter 1495

REWARD FOR EMANCIPATING A SLAVE

(3953) Al-'Arīf b. al-Dailamī said : We went to Wāthilah b. al-Asqā and said to him : Tell us a tradition which has no addition or omission. He became angry and replied : One of you recites when his copy of a Qur'ān is hung up in his house, and he makes additions and omissions. We said : All we mean is a tradition you have heard from the Prophet (may peace be upon him). He said : We went to the Prophet

3358 The antecedent of this pronoun is disputed. Some refer it to the master and others to the slave.

3359. If the master gives the property to the slave, it will be a gift to him.

3360. There are various explanations of this tradition. What seems more logical is that a bastard child is worse than his parents in lineage and stock, while his parents are better than him in lineage ; otherwise the child is not at fault. The parents committed the crime

3361. Abū Hurairah meant that it was no use emancipating a bastard slave, for bastard children are generally evil-doers by nature. It is, therefore, better to do some other good work than emancipating a bastard slave.

(may peace be upon him) about a friend of ours who deserved. Hell for murder.³³⁶² He said : Emancipate a slave on his behalf ; Allah will set free from Hell a member of the body for every member of his.³³⁶³

Chapter 1496

WHICH OF THE SLAVES IS BETTER THAT SHOULD BE EMANCIPATED

(3954) Abū Najīb al-Sulamī said : Along with the Apostle of Allah (may peace be upon him) we blocked the palace of al-Ṭā'if. The narrator Mu'ādh said : I heard my father (sometimes) say : "Palace of al-Ṭā'if," and (sometimes) "Fort of al-Ṭā'if," which are the same. I heard the Apostle of Allah (may peace be upon him) say : He who causes an arrow to hit its mark in Allah's path will have it count as a degree for him (in Paradise). He then transmitted the rest of the tradition. I heard the Apostle of Allah (may peace be upon him) say : If a Muslim man emancipates a Muslim man, Allah, the Exalted, will make his every bone protection for every bone of his emancipator from Hell ; and if a Muslim woman emancipates a Muslim woman, Allah will make her every bone protection for every bone of her emancipator from Hell on the day of resurrection.

(3955) 'Amr b. 'Abasah said : I heard the Apostle of Allah (may peace be upon him) say : If anyone emancipates a Muslim slave, that will be his ransom from *Jahannam*.

(3956) The tradition mentioned above has also been transmitted by Mu'ādh through a different chain of narrators. After mentioning the words "If any Muslim emancipates a Muslim slave . . . and if a woman emancipates a Muslim woman, this version adds : "If a man emancipates two Muslim women, they will be his deliverance from Hell-fire ; two bones of theirs will be emancipation for each of his bone."

Abū Dāwūd said : Sālim did not hear (traditions) from Shuraḥbīl. Shuraḥbīl died at Ṣiffīn.

3362. This refers to an incidence. A man killed another man unintentionally, and he feared that he would go to Hell.

3363. There is a great reward for emancipating a slave. By setting a slave free, a man is freed from Hell. In fact, the Prophet (may peace be upon him) aimed at annihilation of slavery which was rampant in Arabia. He wanted to eradicate it gradually. Hence he pronounced great reward for their emancipation. The Qur'ān also stresses their emancipation in various forms.

*Chapter 1497***EMANCIPATION OF A SLAVE WHILE THE MASTER
IS HEALTHY**

(3957) Abū al-Dardā' reported the Apostle of Allah (may peace be upon him) as saying: the similitude of a man who emancipates a slave at the time of his death is like that of a man who gives a present after satisfying his appetite.³³⁶⁴

3364. It carries no reward if a man emancipates a slave or gives something in charity when he does not need it. Allah gives a great reward to a man who emancipates a slave or gives something in charity when he himself is in need of it.

XXV. KITĀB AL-HURŪF WA AL-QIRĀ'ĀT³³⁶⁵

[BOOK OF DIALECTS AND READINGS OF
THE QUR'ĀN]

Chapter 1498

(3958) Jābir said that the Prophet (may peace be upon him) read the Qur'ānic

3365. A tradition of the Prophet (may peace be upon him) says : The Qur'ān was revealed in seven dialects. As various Arab tribes had divergent dialects, the Qur'ān was revealed in different dialects for their convenience. There are various other explanations of this tradition. The Qur'ān was transmitted from the Prophet (may peace be upon him) to the people through seven Qur'ān readers (*qurrā'*, sing. *qārī*). They are as follows :

<i>Place</i>	<i>Reader</i>	<i>First aāwi</i>	<i>Second rāwi</i>
1. Basrah	Abū 'Amr (d. 153/770)	al-Dūrī (d. 246/860)	al Sūsī (d. 261/871)
2. Damascus	Ibn 'Āmir (d. 118/736)	Hishām (d. 245/859)	Ibn Dhakwān (d. 242/856)
3. Kūfah	'Āṣim (d. 127/744)	Ḥafṣ (d. 190/805)	Shu'bah (d. 194/809)
4. Kūfah	Ḥamzah (d. 156/772)	Khalaf (d. 229/843)	Khallād (d. 220/835)
5. Kūfah	al-Kisā'i (d. 189/804)	al-Dūrī (d. 246/860)	Abū al-Ḥārith (d. 240/854)
6. Mecca	Ibn Kathīr (d. 119/737)	al-Bazzī (d. 240/854)	Qunbal (d. 291/903)
7. Medina	Nāfi' (d. 169/785)	Warsh (d. 197/812)	Qālūn (d. 220/835)
The three after seven			
1. Baṣrah	Ya'qūb al-Ḥaḍramī (d. 205/820)		
2. Kūfah	Khalaf (d. 229/843)		
3. Medina	Abū Ja'far (d. 130/747)		
The four after ten			
1. Baṣrah	al-Yazīdī (d. 202/817)		
2. Baṣrah	al-Ḥasan al-Baṣrī (d. 110/728)		
3. Kūfah	al-A'mash (d. 148/765)		
4. Mecca	Ibn Muḥaisin (d. 123/740)		

These Qur'ān-readers (*qurrā'*) transmitted various readings of certain verses of the Qur'ān. A consensus of opinion of the Muslims has been established that the seven readings of the Qur'ān (*al-qir'at al-sab'ah*) are all valid and standard. A verse can be read in any of these seven readings transmitted by these Qur'ān-readers. Besides these seven readings, there are other readings too. But they are not reckoned as standard readings. Some of them are explanations of some verses. They are known as rare readings (*al-qir'at al-shādhdah*).

verse,³³⁶⁶ "And take ye the Station of Abraham as a place of prayer."³³⁶⁷

(3959) 'Ā'ishah said : A man³³⁶⁸ got up (for prayer) at night, he read the Qur'ān and raised his voice in reading. When the morning came, the Apostle of Allah (may peace be upon him) said : May Allah have mercy on so-and-so ! Last night he reminded me a number of verses which I was about to forget.³³⁶⁹

(3960) Ibn 'Abbās said : The verse "And no prophet could (ever) be false to his trust"³³⁷⁰ was revealed about a red velvet. When it was found missing on the day of Badr, some people said : Perhaps the Apostle of Allah (may peace be upon him) has taken it. So Allah, the Exalted, sent down "And no prophet could (ever) be false to his trust"³³⁷¹ to the end of the verse.

Abū Dāwūd said : In the word *yaghulla* the letter *ya* has short vowel *a*.³³⁷²

(3961) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : O Allah, I seek refuge in Thee from niggardliness³³⁷³ and old age.

(3962) Laqīṭ b. Šabī rah said : I came in the deputation of Banū al-Muntafiq to the Apostle of Allah (may peace be upon him). He then narrated the rest of the tradition. The Prophet (may peace be upon him) said : *lā taḥsibanna* (do not think) and did not say : *lā taḥsabanna* (do not think).³³⁷⁴

(3963) Ibn 'Abbās said : The Muslims met a man with some sheep of his. He said : Peace be on you. But they killed him and took those few sheep. Thereupon the following Qur'ānic verse was revealed : ". . . And say not to anyone who offers you a salutation : Thou art none of a believer, coveting the perishable goods of this

3366. Qur'ān, ii, 125.

3367. This is a well-known reading of this verse in the form of imperative, i.e. "and take ye" (wattakhidhū). The other reading by Nāfi' and Ibn 'Āmir is in the form of past tense, i.e. "and took they" (wattakhadhū).

3368. His name was 'Abd Allah b. Yazīd al-Anṣārī.

3369. The Prophet (may peace be upon him) did not forget these verses himself but was made so from Allah as a teaching for the Muslims. This has been explained in the version of this tradition transmitted by al-Bukhārī.

3370, 3371. Qur'ān, iii, 161.

3372. Ibn Kathīr, the people of Baṣrah, and 'Āṣim read "*yaghulla*" in active voice. Nāfi' and al-Shāmī read it "*yughalla*" in passive voice.

3373. The Arabic word is *bukhl*. It has four forms : *bukhl*, *bukhul*, *bakhl* and *bakhal*.

3374. Some copies of *Sunan Abū Dāwūd* have the wordings after this tradition. Abū Dāwūd said : The word *bukhl* is to be pronounced *bakhl*, i.e. *ba* and *kha* have short vowel *a*. The word *bukhl* in the Qur'ānic verse lvii, 24 has its variant readings.

3374. These are two variants of this word. This can be pronounced in both ways. The full tradition goes : "Do not think that we have slaughtered this sheep for you." See Book I, Purification, *ḥadīth* No. 142.

The word *taḥsabanna* in verse iii, 188 has also its variant readings.

life,"³³⁷⁵ meaning these few sheep.³³⁷⁶

(3964) Zaid b. Thābit said that the Prophet (may peace be upon him) used to read : "Not equal are those believers who sit (at home) and receive no hurt (*ghairu ull'l-ḍarari*)³³⁷⁷ but the narrator Sa'Id did not say the words "used to read"

(3965) Anas b. Mālik said : The Apostle of Allah (may peace be upon him) read the verse : "eye for eye" (*al-'ainu bi'l-'aini*).³³⁷⁸

(3966) Anas b. Mālik said : The Prophet (may peace be upon him) read the verse : "We ordained therein for them : Life for life and eye for eye (*al-nafsa bi'l-nafsi wa'l-'ainu bi'l-'aini*).³³⁷⁹

(3967) 'Aṭṭiyah b. Sa'd al-'Awfī said : I recited to 'Abd Allah b. 'Umar the verse : "It is Allah Who created you in a state of (helplessness) weakness (*min ḍa'fin*)."³³⁸⁰ He said : (Read) *min-ḍu'fin*. I recited it to the Apostle of Allah (may peace be upon him) as you recited it to me, and he gripped me as I gripped you.

(3968) Abū Sa'Id said : The Prophet (may peace be upon him) read the verse mentioned above, "*min ḍu'fin*."

(3969) Ubayy b. Ka'b said : "Say, in the bounty : Allah, and in His mercy—in that let you rejoice."³³⁸¹

(3970) Ubayy (b. Ka'b) said : The Prophet (may peace be upon him) read the

3375. Qur'ān, iv. 94.

3376. The other reading of the word *ṣalām* in this verse is *salam* meaning submission.

This incidence refers to a group of Muslims who were sent on an expedition by the Prophet (may peace be upon him). They killed this man by mistake presuming that he was showing himself a Muslim to save his life, and he was not actually a Muslim. But this was their error corrected by the Qur'ān in this verse. The Prophet (may peace be upon him) gave instructions to the Muslims that if they saw a mosque in a locality or heard *adhān* they should not attack it.

3377. Qur'ān, iv. 95.

The word *ghair* in this verse has three variants, namely, *ghaira*, *ghairu* and *ghairi*. This can be read with three vowels. Ibn Kathīr, Abū 'Amr, Ḥamzah and 'Āṣim read it *ghairu*, with short vowel *u*. Nāfi', Ibn 'Āmir and al-Kisā'i read it *ghaira* with short vowel *a*. A rare reading goes *ghairi* with short vowel *i* ('*Awn al-Ma'būd*, IV, 57).

3378. Qur'ān, v. 48.

The word '*ain* (eye) in this verse has two readings : al-Kisā'i read *al-'ainu* and other following words with short vowel *u* ; Ibn Kathīr, Ibn 'Āmir, Abū Ja'far and 'Āṣim read the word *jurūḥu* (wounds) with short vowel *u* alone ; others read all the words, *nafsa* (life), '*aina* (eye), *anfa* (nose), *adhnna* (ear), *sinna* (tooth) with short vowel *a* ('*Awn al-Ma'būd*, IV, 57-58).

3379. Qur'ān, v. 48. In this verse the word *naḥs* has been read with short vowel *a* and the word '*ain* with short vowel *u*.

3380. Qur'ān xxx. 54. The word *ḍu'fin* in this verse has two readings : 'Āṣim and Ḥamzah read it *ḍa'fin* with short vowel *a*, and Ḥafṣ and others read it *du'fin* with short vowel *u*. The latter is a stronger reading.

3381. Qur'ān, x. 58. In this verse the word *fa'l-yafraḥū* has two readings : Abū Ja'far and Ibn 'Āmir and others read it *fa'l-yafraḥū* (let them rejoice) ; and Ya'qūb read it *fa'l-tafraḥū* (let you rejoice).

verse : "Say : In the bounty of Allah and in His mercy—in that let you rejoice : that is better than the wealth you hoard."³³⁸²

(3971) Asmā', daughter of Yazīd, said that she heard the Prophet (may peace be upon him) read the verse : "He acted unrighteously."³³⁸³ (*innahu 'amila ghaira ṣāliḥ*).

(3972) Shahr b. Ḥawshab said : I asked Umm Salamah : How did the Apostle of Allah (may peace be upon him) read this verse : "For his conduct is unrighteous (*innahu 'amalun ghairu ṣāliḥ*)". She replied : He read it : "He acted unrighteously" (*innahu 'amila ghaira ṣāliḥ*).

Abū Dāwūd said : This tradition has been transmitted by Hārūn al-Naḥwī and Mūsā b. Khalaf from Thābit as reported by the narrator 'Abd al-'Azīz.

(3973) Ubayy b. Ka'b said : When the Apostle of Allah (may peace be upon him) prayed, he began with himself and said : May the mercy of Allah be upon us and upon Moses. If he had patience, he would have seen marvels from his Companion. But he said : "(Moses) said : If ever I ask thee about anything after this, keep me not in thy company : then wouldst thou have received (full) excuse from my side":³³⁸⁴ Ḥamzah lengthened it.

(3974) Ubayy b. Ka'b said that the Prophet (may peace be upon him) read the Qur'ānic verse : "Thou hast received (full) excuse from me (*min ladunni*)" and put *tashdīd* (doubling of consonants) on *nn* (n).

(3975) Ibn 'Aḥḥās said : Ubayy b. Ka'b made me read the following verse as the Apostle of Allah (may peace be upon him) made him read : "in a spring of murky water" (*fī 'ainin ḥami' atin*) with short vowel *a* after *h*.³³⁸⁵

(3976) Abū Sa'īd al-Khudrī reported the Prophet (may peace be upon him) as saying : A man from the 'illiyyūn³³⁸⁶ will look downwards at the people of Paradise and Paradise will be glittering as if it were a brilliant star. He (the narrator) said : In this way the word *durri*³³⁸⁷ (brilliant) occurs in this tradition, i.e. the letter *dāl* (d)

3382. Qur'ān, x. 58. In this verse the word *ṣajma'ūn* has two readings : *yajma'ūn* (they hoard) and *ṣajma'ūn* (you hoard).

3383. Qur'ān, xi. 46. The well-known reading of this verse is *innahu 'amalun ghairu ṣāliḥ* "For his conduct is unrighteous". Al-Kisā'i and Ya'qūb read *'amila* (acted) while others read *'amalun* (act or conduct).

3384. Qur'ān, xviii. 76. There are two readings of the word *ladunni* (from my side) in this verse. Abū Ja'far, Nāfi' and Abū Bakr read it *laduni* while others read it *ladunni*. Abū Bakr read it *ladni* ('*Awn al-Ma'būd*, iv, 59).

3385. Qur'ān, xviii. 86. The word *ḥami'ah* in this verse has two readings : the well-known reading is *ḥami'ah* (murky water). Ibn 'Āmir, Ḥamzah, al-Kisā'i and Abū Bakr read it *ḥamiyah* (warm water).

3386. A highest rank in Paradise.

3387. Qur'ān xxiv. 35. The word *durri* in this verse has three readings : *durri*, *dir'i* and *dur'i*. The well-known reading is *durri*, from *durr* meaning pearl. Abū 'Amr and al-Kisā'i read *dir'i* and Ḥamzah and Abū Bakr read *dur'i* from *dur'um* meaning to avert.

has short vowel *u* and it has no *hamzah* ('). Abū Bakr and 'Umar will be of them and will have some additional blessings.

(3977) Farwāh b. Musāik al-Ghuṭaifī said : I came to the Prophet (may peace be upon him). He then narrated the rest of the tradition.³³⁸⁸ A man from the people said : "Apostle of Allah ! tell us about *Sabā'* ;³³⁸⁹ what is it : land or woman ? He replied : It is neither land nor woman ; it is a man to whom ten children of the Arabs were born : six of them lived in the Yemen³³⁹⁰ and four lived in Syria.³³⁹¹ The narrator 'Uthmān said Al-Ghaṭafānī instead of al-Ghuṭaifī. He said : It has been transmitted to us by al-Ḥasan b. al-Ḥakam al-Nakha'ī.

(3978) Abū Hurairah reported the Prophet (may peace be upon him) as saying—the narrator Ismā'il transmitted it from Abū Hurairah, and mentioned the tradition about the coming down of revelation—: "So far (is this the case) that when terror is removed from their hearts".³³⁹²

(3979) Umm Salamah, wife of the Prophet (may peace be upon him) said : The reading of the following verse by the Prophet (may peace be upon him) goes : "Nay, but there came to thee (*jā'atki*) my signs, and thou didst reject them (*fakadhdhabti bihā*) ; thou wast haughty (*wastakbarti*) and became one of those who reject Faith (*wa kunti*)."³³⁹³

Abū Dāwūd said : This is a *mursal* tradition, i.e. the link of the Companion has been omitted, for the narrator al-Rabī' did not meet Umm Salamah.

(3980) 'Ā'ishah said : I heard the Apostle of Allah (may peace be upon him)

3388. Al-Tirmidhī has recorded the full tradition. He says : I came to the Prophet (may peace be upon him) and asked : Apostle of Allah ! should I not fight against those who remained behind at home along with those who came forward ? He permitted me to fight against them, and made me the commander. When I went out from him, he asked about me : What did al-Ghuṭaifī do ? He was informed that I had gone away. He said that someone should be sent to call me back. He called me back. I came to him while he was among his Companions. He said (to me) : Call (your) people (to Islam). If any of them embraces Islam, accept it from him ; if anyone does not embrace Islam, do not make haste until I tell you. He said : On this occasion some verses about *Sabā'* were revealed. Then a man said : Apostle of Allah. . . . The remaining portion has been recorded by Abū Dāwūd.

3389. This refers to the Qur'ānic verse : xxxiv, 15.

3390. Those who lived in the Yemen were 'Azd, Ash'arūn, Ḥimyar, Kindah, Madhḥij and Anmār.

3391. Those who lived in Syria were Lakhm, Judhām, Ghassān and 'Āmilah.

3392. Qur'ān, xxxiv, 23. The word *fuzzi'ah* in this verse has many readings : Ibn 'Āmir and Ya'qūb read it *faza'ah* and others *fazi'ah*, and some others *fuzzi'ah*. The last is the well-known reading. It is also reported that Abū Hurairah used to read it *furriḡah*. These are all rare readings and are not standard.

3393. Qur'ān, xxxix, 59. In this reading of the verse mentioned in the tradition feminine pronouns have been used, referring to soul (*nafs*) which is feminine in Arabic. But the well-known reading has masculine pronouns.

read : "(There is for him) Rest and satisfaction" (*fa rāḥun wa raiḥānun*).³³⁹⁴

(3981) Ṣafwān b. Ya'lā quoting his father said : I heard the Prophet (may peace be upon him) read on the pulpit the verse "They will cry : O Mālik."³³⁹⁵

Abū Dāwūd said : That is, without shortening the name (Mālik).

(3982) 'Abd Allah (b. Mas'ūd) said : The Apostle of Allah (may peace be upon him) made me read the verse "It is I who give (all) sustenance, Lord of power, steadfast (for ever)."³³⁹⁶

(3983) 'Abd Allah (b. Mas'ūd) said : The Prophet (may peace be upon him) used to read the verse "Is there any that will receive admonition (*muddakir*)?"³³⁹⁷ that is with doubling of consonant [(*dāl*) (*d*)].

Abū Dāwūd said : The word *muddakir* may be pronounced as *mim* (*m*) with short vowel *u*, (*dāl*) (*d*) with short vowel *a* and *kāf* (*k*) with short vowel *i*.

(3984) Jābir said : I saw the Prophet (may peace be upon him) reading the verse ; "Does he think that his wealth would make him last for ever?"³³⁹⁸

(3985) Abū Qilābah said that the Apostle of Allah (may peace be upon him) made a man read the verse. "For, that day His chastisement will be such as none (else) can be chastised. And His bonds will be such as none (other) can be bound."³³⁹⁹

3394. Qur'ān, lvi. 89. The word *raḥun* in this verse has two readings. Ya'qūb read it *rāḥun* with short vowel *u* and others *rawḥ* with disphthong *aw*. The well-known reading is *rawḥ*.

3395. Qur'ān, xliii. 77. Mālik is the name of the guard or angel in charge of Hell. This word has two readings : *Māliku* and *Māli*. In vocative case the last consonant of a name is dropped to shorten the name. This is called *tarkhim*. 'Alī, Ibn Mas'ūd, Ibn Waththāb and al-A'mash are said to have read it *Māli*.

3396. Qur'ān, li. 58. The well-known reading of this verse is "For Allah is He Who gives (all) sustenance, Lord of power, steadfast (for ever)." The reading of this verse as mentioned in this tradition is found in the copy of the Qur'ān of Ibn Mas'ūd. But this is against the agreed reading.

3397. Qur'ān, liv. 15. The word *muddakir* was originally *mudhakir*. According to grammatical rules, it has been changed into *muddakir*. Some read it *mudhdhakir*. But this is a rare reading.

3398. Qur'ān, civ. 3. There are two problems in the reading of this verse : (1) particle of interrogation, (2) vowel of the letter *sīn*(s) in the word *yaḥsabū*. The well-known reading has no particle of interrogation. It goes : "He thinks that his wealth would make him last for ever" (civ. 3). The word *yaḥsabū* (thinks) has two readings : *yaḥsibū* and *yaḥsabū*. Al-Shāmī, 'Āṣim and Ḥamzah read it *yaḥsibū* and the rest *yaḥsabū*.

3399. Qur'ān, lxxxix. 86. In this tradition the name of the Companion has been omitted. The Prophet (may peace be upon him) made him read this verse. There are two readings of the words *yu'adhdhibu* and *yūthiqu*. The well-known reading is in active voice, i.e. *yu'adhdhibu* and *yūthiqu*. According to this reading, the verse goes : "For that day His chastisement will be such as none (else) can inflict. And His bonds will be such as none (other) can bind." The other reading is in passive voice as mentioned in the tradition, i.e. *yu'adhdhibu* and *yūthiqu*, meaning that none can be punished like the punishment of Allah in this world, and no one can be bound in chains in this world as binding by Allah in the Hereafter.

Abū Dāwūd said : According to some (scholars), there is a narrator between the narrator Khālīd and Abū Qilābah.

(3986) Abū Qilābah said : A man whom the Prophet (may peace be upon him) made the following verse read informed me,³⁴⁰⁰ or he was informed by a man whom a man made the following verse read through a man whom the Prophet (may peace be upon him) made the following verse read : "For, that day His chastisement will be such as none (else) can be inflicted (*lā yu'adhdhabu*).

Abū Dāwūd said : 'Āṣim, al-A'mash, Ṭalḥah b. Muṣarrif, Abū Ja'far Yazīd b. al-Qa'qā', Shaibah b. Naṣṣāh, Nāfi' b. 'Abd al-Raḥmān, 'Abd Allah b. Kathīr al-Dārī, Abū 'Amr b. al-'Alā', Ḥamzat al-Zayyāt, 'Abd al-Raḥmān al-A'raj, Qatādah, al-Ḥasan al-Baṣrī, Mujāhid, Ḥamīd al-A'raj, Abd Allah b. 'Abbās and 'Abd al-Raḥmān b. Abī Bakr recited : "For, that day His chastisement will be such as none (else) can inflict (*lā yu'adhdhibu*), and His bonds will be such as none (other) can bind (*wa lā yathīqu*),³⁴⁰¹ except the verse mentioned in this tradition from the Prophet (may peace be upon him). It has been read *yu'adhdhabu* with short vowel *a* in passive voice.

(3987) Abū Sa'īd al-Khudrī said : The Apostle of Allah (may peace be upon him) related a tradition in which he mentioned the words "Jibr'il and Mikāl and he pronounced them, *Jibrā'ilā wa Mikā'ilā*."³⁴⁰²

Abū Dāwūd said : Khalaf³⁴⁰³ said : I did not put the pen aside from writing letters (*ḥuraf*) for forty years : nothing tired me (or made me incapable of writing), even Jibr'il and Mikāl did not tire me.

(3988) Abū Sa'īd al-Khudrī said : The Apostle of Allah (may peace be upon him) mentioned the name of the one who will sound the trumpet (*ṣāhib al-sur*) and said : On his right will be Jibrā'il and on his left will be Mikāl.³⁴⁰⁴

(3989) Ibn al-Muṣayyab said : The Prophet (may peace be upon him), Abū Bakr, 'Umar and 'Uthmān used to read "*mālikī yawmi'l-dīn* (master of the Day of Judgment)". The first to read *mālikī yawmi'l-dīn*³⁴⁰⁵ was Marwān.

3400. The narrator is doubtful whether he was informed by the Companion of the Prophet (may peace be upon him) or by some other person who was informed by the Companion.

3401. Qur'ān, lxxxix. 25-26. The well-known reading of these words is in active voice.

3402. Qur'ān, ii. 98. In one copy of *Sunan Abū Dāwūd* the words are Jibrā'il and Mikāl. Al-Khaḍījī says that there are thirteen readings of the word Jibr'il. The well-known of them is Jibr'il. This is the reading of Abū 'Amr, Nāfi', Ibn 'Āmir and of Ḥafṣ from 'Āṣim.

3403. He is Ibn Hishām al-Baghdādī

3404. There are many readings of the word Mikāl. Nāfi' read it Mikāl, while Abū 'Amr, Ya'qūb and 'Āṣim Mikāl, and others Mikāl. The Angel who will sound the trumpet on the day of Resurrection is Isrā'īl.

3405. Qur'ān, i. 4. There are two readings of the word *mālik* in this verse. 'Āṣim, al-Kisā'i and Ya'qūb read it *mālik*; and others read it *malik*. The meaning of both the words is the same.

Abū Dāwūd said : This is sounder than the tradition transmitted by al-Zuhri from Anas, and al-Zuhri from Sālim, from his father (Ibn 'Umar).

(3990) Umm Salamah said that the Apostle of Allah (may peace be upon him) used to read : "In the name of Allah, the Cherisher and Sustainer of the worlds ; most Gracious, most Merciful ; Master of the Day of Judgment,"³⁴⁰⁶ breaking its reading into verses, one after another.

Abū Dāwūd said : I heard Ahmad (b. Hanbal) say : The early reading is : *Māliki yawmi'l-din*.³⁴⁰⁷

(3991) Abū Dharr said : I was sitting behind the Apostle of Allah (may peace be upon him) who was riding a donkey while the sun was setting. He asked : Do you know where this sets ? I replied : Allah and his Apostle know best. He said : It sets in a spring of warm water (*ḥāmiyah*).³⁴⁰⁸

(3992) Ibn al-Asqa' said : The Prophet (may peace be upon him) came to them in the dwelling place of immigrants³⁴⁰⁹ and a man asked him : Which is the greatest verse of the Qur'ān ? The Prophet (may peace be upon him) replied : Allah, there is no god but He—the Living, the Self-Subsisting Eternal. No slumber can seize Him nor sleep."³⁴¹⁰

(3993) Shaqīq said : Ibn Mas'ūd read the verse : "Now come, thou" (*haila laka*).³⁴¹¹ Then Shaqīq said : We read it, "*hi'tu laka*" (I am prepared for thee). Ibn Mas'ūd said : I read it as I have been taught ; it is dearer to me.

3406. Qur'ān, i. 1-4.

The Prophet (may peace be upon him) used to stop at every verse. He did not read all the verses in one breath continuously. It is commendable to stop at every verse while reading the Qur'ān. This tradition also shows that *tasmiyah* (In the name of Allah) is a part of Sūrat al-Fātiḥah.

3407. Qur'ān, i. 4.

3408. Qur'ān, xviii. 86. The word *ḥāmi'ah* in this verse has two readings. Abū Ja'far, Abū 'Āmir, Ḥamzah, al-Kisā'i and Abū Bakr read it *ḥāmiyah* with long vowel *a*. *Ḥāmiyah* means warm water. The others read it *ḥāmi'ah* meaning musky water.

3409. *Ṣuffat al-Muhājirīn*. This was a platform or shed reserved in the mosque of the Prophet (may peace be upon him) for the dwelling of some people from the immigrants who devoted themselves to the acquisition of the knowledge of Islam. They lived on donations of the people or worked themselves. They were sent on expeditions to teach the injunctions of Islam. They were volunteers who devoted their whole life to the cause of the religion.

3410. Qur'ān, ii. 255. In this verse, the word *qayyum* has many readings : *qayyum*, *qayyim*, *qayyām* and *qā'im*. 'Umar and Ibn Mas'ūd read it *qayyām* and 'Alqamah *qayyim*. The well-known reading is *qayyum*.

3411. Qur'ān, xii. 23. In this verse the word *haila laka* (now come, thou) has many readings. *Haila* is the reading of the people of Kūfah and Baṣrah. *Hila* is the reading of the people of Medina and Syria. Ibn Kathīr read it *hailu laka*. Al-Sulamī and Qatādah *hi'tu laka* (I am prepared for thee). There are many other readings too (*'Awn al-Ma'būd*, IV, 67).

(3994) Shaqlq said : 'Abd Allah (b. Mas'ūd) was told that the people had read this verse: "She said : Now come, thou" (*hita laka*). He said : I read it as I have been taught ; it is dearer to me. It goes "*wa qālat halta laka*" (She said : Now come thou).³⁴¹²

(3995) Abū Sa'īd al Khudrī said : The Apostle of Allah (may peace be upon him) said : Allah, the Exalted, said to the children of Israel : "... but enter the gate with humility, in posture and in words, and you will be forgiven your faults (*tughfar lakum*)".³⁴¹³

(3996) The tradition mentioned above has also been transmitted by Hishām b. Sa'd with a different chain of narrators in a similar way.

(3997) 'Ā'ishah said : The revelation came down to the Apostle of Allah (may peace be upon him) and he recited to us : "A *sūrah* which We have sent down and which We have ordained (*faraḍnāhā*)" ³⁴¹⁴

Abū Dāwūd said : The letter *ra* (*r*) in the word *faraḍnāhā* has short vowel *a* (without doubling of consonant *r*), and then he reached the verses after this verse.

3412. Qur'ān, xii. 23.

3413. Qur'ān, ii. 58. In this verse the words "*naghfir lakum*" (We shall forgive your faults) have three readings. Nāfi' read it *yughfar lakum* (you will be forgiven), Ibn 'Āmir read it *tughfar lakum* (you will be forgiven), and the rest read it *naghfir lakum* (We shall forgive you). The last is the well-known reading ('*Awn al-Ma'būd*, IV, 68).

3414. Qur'ān, xxiv. 1. In this verse the word "*faraḍnāhā*" (and which we have ordained) has two readings. The majority of the readers read it "*faraḍnāhā*" without doubling the consonant *r*. Ibn Kathīr and Abū 'Amr read it *farraḍnāhā* with doubling of the consonant *r*. It means : "which We have described in detail."

XXVI. KITĀB AL-HAMMĀM

[BOOK OF HOT BATHS]

. Chapter 1499

HOT BATHS

(3998) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) forbade to enter the hot baths. He then permitted men to enter them in lower garments.³⁴¹⁵

(3999) Abū al-Maliḥ said : Some women of Syria came to 'Ā'ishah. She asked them : From whom are you ? They replied : From the people of Syria. She said : Perhaps you belong to the place where women enter hot baths (for washing). They said : Yes. She said : I heard the Apostle of Allah (may peace be upon him) say : If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah, the Exalted.³⁴¹⁶

Abū Dāwūd said : This is the tradition narrated by Jarīr, and it is more perfect. Jarīr did not mention Abū al-Maliḥ. He said (on the authority of 'Ā'ishah) that the Apostle of Allah (may peace be upon him) said.

(4000) 'Abd Allah b. 'Amr reported the Apostle of Allah (may peace be upon him) as saying : After some time the lands of the non-Arabs will be conquered for you, and there you will find houses called *ḥammām* (hot baths). So men should not enter them (to wash) except in lower garments, and forbid the women to enter them except a sick or one who is in a child-bed.³⁴¹⁷

3415. In the early centuries of Islam, taking a bath in public baths was a common practice. Men and women took bath together. Non-Muslims did not care for uncovering their private parts. As immodesty is forbidden in Islam, the Prophet (may peace be upon him) forbade Muslims to take bath in public baths. Later on he permitted only men to wash there, provided they wore loin clothes. He did not permit Muslim women to wash in public baths.

3416 This shows that women are not allowed to wash in public hot baths. They should take a bath in their houses.

3417. The Prophet (may peace be upon him) allowed only a sick woman and the one who is in child-bed on account of necessity. These hot baths also provided a sort of medical treatment for certain diseases.

Chapter 1500

PROHIBITION OF NUDITY

(4001) Ya'lā said : The Apostle of Allah (may peace be upon him) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said : Allah is characterised by modesty and concealment. So when any of you washes, he should conceal himself.³⁴¹⁸

(4002) The tradition mentioned above has also been transmitted by Ya'lā from the Prophet (may peace be upon him) through a different chain of narrators.

Abū Dāwūd said : The former is more perfect.

(4003) Jarhad said—Jarhad was one of the people of *Ṣuffah* : The Apostle of Allah (may peace be upon him) sat with us and my thigh was uncovered. He said : Do you not know that thigh is a private part ?³⁴¹⁹

(4004) 'Alī reported the Apostle of Allah (may peace be upon him) as saying : Do not uncover your thigh, and do not look at the thigh of the living and the dead.³⁴²⁰

Abū Dāwūd said : This tradition disagrees with the generally reported traditions (*nakārah*).

Chapter 1501

NUDITY

(4005) Al-Miswar b. Makhramah said : I lifted a heavy stone. While I was walking my garment fell down. The Apostle of Allah (may peace be upon him) said to me : Take your garment upon you, and do not walk naked.³⁴²¹

(4006) Bahz b. Ḥakīm said that his father told on the authority of his grandfather : I said : Apostle of Allah, from whom should we conceal our private parts and to whom can we show ? He replied : Conceal your private parts except from your wife and from whom your right hands possess (slave-girls). I then asked : Apostle of Allah, (what should we do), if the people are assembled together ? He replied : If it is within your power that no one looks at it, then no one should look at it. I then asked :

3418. This shows that a man must cover his private parts when he takes a bath in the open or in a public place. But it is allowed to wash naked in a closed room.

3419. According to Abū Ḥanīfah and al-Shāfi'ī, thigh is a private part, as this tradition shows Mālik and Aḥmad maintain that only urinal and stool outlets or organs are private parts. Thigh is not included in them.

3420. This tradition indicates that the rule of law for private parts of the dead is the same.

3421. This shows that it is forbidden to walk naked. One must wear one's lower garment.

Apostle of Allah, if one of us is alone, (what should he do) ? He replied : Allah is more entitled than people that bashfulness should be shown to him.

(4007) Abū Sa'īd al-Khudrī reported the Prophet (may peace be upon him) as saying : A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman. A man should not lie with another man without wearing lower garment under one cover ; and a woman should not lie with another woman without wearing lower garment under one cover.³⁴²²

(4008) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : A man should not lie with another man and a woman should not lie with another woman without covering their private parts except a child or a father.³⁴²³ He also mentioned a third thing which I forgot.

3422. This shows that two men or women should not lie together under one cover in a naked condition with their private parts uncovered. But they can lie together under one cover while covering their private parts.

3423. A young child, male or female, is allowed to lie naked with its parents.

XXVII. KITĀB AL-LIBĀS

[BOOK OF CLOTHING]

Chapter 1502

(4009) Abū Sa'īd al-Khudrī said : When the Apostle of Allah (may peace be upon him) put on a new garment he mentioned it by name, turban or shirt, and would then say : O Allah, praise be to Thee ! As Thou hast clothed me with it, I ask Thee for its good and the good of that for which it was made, and I seek refuge in Thee from its evil and the evil of that for which it was made.

Abū Naḍrah said : When any of the Companions of the Prophet (may peace be upon him) put on a new garment, he was told : May you wear it out and may Allah give you another in its place.³⁴²⁴

(4010) The tradition mentioned above has also been transmitted by al-Jarīrī³⁴²⁵ through a different chain of narrators in a similar way.

(4011) The tradition mentioned above has also been transmitted by al-Jarīrī to the same effect through a different chain of narrators.

Abū Dāwūd said : 'Abd al-Wahhāb al-Thaqafī did not mention the name of Abū Sa'īd. Ḥammād b. Salamah said : From al-Jarīrī, from Abū al-'Alā', from the Prophet (may peace be upon him).

Abū Dāwūd said : The hearing of this tradition by Ḥammād b. Salamah and Thaqafī is of the same nature.³⁴²⁶

(4012) Mu'ādh b. Anas reported the Apostle of Allah (may peace be upon him) as saying : If anyone eats food and then says : "Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part," he will be forgiven his former and later sins. If anyone puts on a garment and says : "Praise be to Allah Who has clothed me with this and provided me with it through no might and power on my part," he will be forgiven his former and later sins.

3424 It is commendable to utter this supplication while wearing a new garment

3425. The name of al-Jarīrī is Sa'īd b. Iyās al-Baḡrī.

3426. Both transmitted as a *mursal* tradition (omitting the link of the Companion).

Chapter 1503

PRAYER FOR A MAN WHO PUTS ON A NEW GARMENT

(4013) Umm Khālid, daughter of Sa'īd b. al-'Āṣ, said : Once the Apostle of Allah (may peace be upon him) was brought some garments among which was a small cloak with a border and black stripes. He said : Whom do you think to be most deserving for it? The people kept silence. He said : Bring me Umm Khālid. Then she was carried to him³⁴²⁷ and he put it on her, saying : Wear it out and make it ragged,³⁴²⁸ twice. Then he went on looking at red or yellow marks on it, and said : This is *sanāh*, *sanōh*, Umm Khālid. It means "beautiful" in the language of the Abyssinians.

Chapter 1504

ON WEARING SHIRT

(4014) Umm Salamah said : The clothing which the Apostle of Allah (may peace be upon him) liked best was shirt.³⁴²⁹

(4015) Umm Salamah said : No clothing was dearer to the Apostle of Allah (may peace be upon him) than a shirt.

(4016) Asmā', daughter of Yazīd, said : The sleeve of the shirt of the Apostle of Allah (may peace be upon him) came to the wrist.

*Chapter 1505*OUTER GARMENTS WITH FULL-LENGTH SLEEVES (*QABĀ'*)

(4017) Al-Miswar b. Makhramah said : The Apostle of Allah (may peace be upon him) distributed outer garments with full-length sleeves but did not give Makhramah anything. Makhramah said : Go with us to the Apostle of Allah (may peace be upon him). So I went with him and he said : Enter and call him for me. I then called him. He came out to him and he had an outer garment with full-length sleeves over him from those garments. He said : I kept it for you. He looked at it, meaning Makhramah

3427. This indicates that she was an infant at the time.

3428. This is a prayer meaning that she might live long.

3429 The Prophet (may peace be upon him) liked shirt best, for it covered the whole body and was most suitable to cover all the parts.

according to the addition of Ibn Mawhab. The agreed³⁴³⁰ version then says : He³⁴³¹ said : Makhramah was pleased. Ibn Qutaibah said : From Ibn Abi Mulaikah, but he did not name it.

Chapter 1506

WEARING CLOTHES FOR GAINING FAME

(4018) Ibn 'Umar said—according to Sharik's version Ibn 'Umar reported the Prophet (may peace be upon him) as saying : If anyone wears a garment for gaining fame, Allah will clothe him in a similar garment on the Day of Resurrection.³⁴³²

(4019) Musaddad transmitted the tradition mentioned above from Abū 'Awānah saying : Garment of disgrace.³⁴³³

(4020) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : He who copies any people is one of them.³⁴³⁴

Chapter 1507

WEARING CLOTHES OF WOOL AND HAIR

(4021) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) went out one morning wearing a variegated garment of black goat hair.³⁴³⁵

'Utbah b. 'Abd al-Sulamī said : I asked the Apostle of Allah (may peace be upon him) to clothe me. He clothed me with two coarse clothes of linen

(4022) Abū Burdah said : My father said to me : My son, if you had seen us while we were with the Apostle of Allah (may peace be upon him) and the rain had fallen on us, you would have thought that our smell was the smell of the sheep.³⁴³⁶

3430. This is the version of Qutaibah and Yazīd.

3431. It may refer to the Prophet (may peace be upon him) or Makhramah himself.

3432. It means that a man should not take pride in his clothes. He should not make a show of them to gain his name and superiority over others. Such a person will be defamed among the people in the next world.

3433. It means that Allah will disgrace him in the next world for his self-conceit and self-pride.

3434. This shows that the Muslims should not wear such clothes as are peculiar to a non-Muslim people. Likewise, they should not adopt manners and customs of non-Muslim nations ; otherwise they will be reckoned among them

3435. This shows that wearing woollen clothes is permissible.

3436. As the people wore coarse and woollen clothes, they smelled by rain like the smell of the sheep.

Chapter 1508

WEARING CLOTHES OF SUPERIOR QUALITY

(4023) Anas b. Mālik said : The King Dhū Yazan presented to the Apostle of Allah (may peace be upon him) a suit of clothes which he had purchased for thirty-three camels or thirty-three she-camels.³⁴³⁷ He accepted it.

(4024) Ishāq b. 'Abd Allah b. al-Ḥārith said : The Apostle of Allah (may peace be upon him) purchased a suit of clothes for twenty she-camels³⁴³⁸ and some more, and he presented it to Dhū Yazan.³⁴³⁹

Chapter 1509

WEARING COARSE CLOTHES

(4025) Abū Burdah said : I entered upon 'Ā'shah, and she brought a coarse lower garment that was manufactured in the Yemen and a patched garment called *mulabbadah*.³⁴⁴⁰ She swore by Allah that the spirit of the Apostle of Allah (may peace be upon him) was taken in these two clothes.³⁴⁴¹

(4026) 'Abd Allah b. 'Abbās said : When the Ḥarūriyyah³⁴⁴² made a revolt, I came to 'Alī (may Allah be pleased with him). He said : Go to these people. I then put on the best suit of the Yemen.

Abū Zumail (a transmitter) said : Ibn 'Abbās was handsome and of imposing countenance. Ibn 'Abbās said : I then came to them and they said : Welcome to you, Ibn 'Abbās ! what is this suit of clothes ? I said : Why are you objecting to me ? I saw over the Apostle of Allah (may peace be upon him) the best suit of clothes.

Abū Dāwūd said : The name of Abū Zumail is Sammāk b. al-Walīd al-Ḥanafī.

3437. This shows that it is allowable to wear valuable clothes if one is rich and can afford.

3438. This was a return of the gift which Dhū Yazan had given to the Prophet (may peace be upon him).

3439. Dhū Yazan was the King of Ḥimyar in the Yemen.

3440. It was called *mulabbadah* either because it was patched or it was coarse.

3441. The Prophet (may peace be upon him) had humbleness in his temperament. He put on any clothes he had on various occasions. Sometimes he wore precious clothes and sometimes coarse. He did not mind to wear a coarse cloth.

3442. A branch of the Khwārij who revolted against 'Alī and he crushed them.

Chapter 1510

WEARING CLOTHES MADE OF SILK AND WOOL. (*KHAZZ*)³⁴⁴³

(4027) Sa'd said : I saw a man riding on a white mule and he had a black turban of silk and wool. He said : The Apostle of Allah (may peace be upon him) put it on me. This is the version of 'Uthmān, and there is the word *akhbāra* in his tradition.

(4028) 'Abd al-Raḥmān b. Ghanam al-Ash'arī said : Abū 'Āmir or Abū Mālik³⁴⁴⁴ told me—I swear³⁴⁴⁵ by Allah another oath that he did not belie me that he heard the Apostle of Allah (may peace be upon him) say : There will be among my community people who will make lawful (the use of) *khazz*³⁴⁴⁶ and silk.³⁴⁴⁷ Some of them will be transformed into apes and swines.

Abū Dāwūd said : Twenty Companions of the Apostle of Allah (may peace be upon him) or more put on *khazz*. Anas and al-Barā' b. 'Āzib were among them.³⁴⁴⁸

Chapter 1511

WEARING SILK

(4029) 'Abd Allah b. 'Umar said : 'Umar b. al-Khaṭṭāb saw that a striped robe containing silk was being sold at the gate of the mosque. He said : Apostle of Allah, would that you purchased it and wore it on Friday and when a delegation came to you. The Apostle of Allah (may peace be upon him) said : Only he who has no portion in the next world wears this (silk). Then the Apostle of Allah (may peace be upon him) came in possession of some robes made of silk and gave one of them to 'Umar b. al-Khaṭṭāb. 'Umar said : Apostle of Allah, you are clothing me with it, but

3443. The *khazz* in vogue in the time of the Prophet (may peace be upon him) was made of silk and wool. It was not pure silk. Hence the Prophet (may peace be upon him) allowed to wear *khazz*. But it is forbidden to wear silk by men.

3444. There is a doubt about the name of the Companion. But this is no defect in the soundness of the tradition.

3445. This is meant for emphasis to assure that he actually heard the tradition, and there was no doubt about it.

3446. This tradition indicates that wearing *khazz* is forbidden. In fact, this depends on the making of *khazz*. Those who think that *khazz* was manufactured purely from silk consider it forbidden. But those who hold that *khazz* was made of silk and wool allow its use. According to Abū Ḥanīfah and Aḥmad, it is allowed to wear *khazz* if it is not meant for gaining name and fame. But it is disapproved according to Mālik.

3447 Wearing silk is forbidden for men by consensus of opinion, and allowed for women.

3448 Those who allow the use of *khazz* argue from the practice of these Companions.

you said about the robe of 'Uṭārid³⁴⁴⁹ what you said. The Apostle of Allah (may peace be upon him) said : I did not give it to you so that you may wear it. So 'Umar b. al-Khaṭṭāb gave it to his brother³⁴⁵⁰ who was a polytheist in Mecca to wear it.³⁴⁵¹

(4030) The tradition mentioned above has also been narrated by 'Abd Allah b. 'Umar through a different chain of narrators. This version has : He said : A robe of silk brocade. He then sent him a *jubbah*³⁴⁵² of brocade and said : You may sell it and fulfil your need.

(4031) Abū 'Uthmān al-Nahdī said : 'Umar wrote to 'Utbah b. Farqad that the Prophet (may peace be upon him) forbade (wearing) silk except so-and-so, and so-and-so, to the extent of two, three, or four fingers.³⁴⁵³

(4032) 'Alī said : A robe containing silk was presented to the Apostle of Allah (may peace be upon him). He then sent it to me. I wore it and came to him. I saw him looking angry in his face. He then said : I did not send it to you to wear. He ordered me and I divided it among my women.

Chapter 1512

THE VIEW THAT DISAPPROVES OF WEARING SILK

(4033) 'Alī b. Abī Ṭālib (Allah be pleased with him) said : The Apostle of Allah (may peace be upon him) forbade us to wear a *Qassi*³⁴⁵⁴ garment, a garment dyed with safflower,³⁴⁵⁵ gold rings, and reading the Qur'ān while bowing.

(4034) The tradition mentioned above has also been transmitted by 'Alī b. Abī Ṭālib from the Prophet (may peace be upon him) through a different chain of narrators. This version has : (He forbade) reading the Qur'ān while bowing and prostrating.

(4035) The tradition mentioned above has also been transmitted by Ibrāhīm b. 'Abd Allah through a different chain of narrators. This version added : I do not say that he had forbidden you.

3449 'Uṭārid b. Ḥāḥib is the name of a person who presented the robe.

3450. His name was 'Uthmān b. Ḥakīm. He was his brother from his mother's side.

3451. This tradition indicates that wearing silk is unlawful for men and lawful for women. But it is permissible to present it to an unbeliever.

3452. An outer garment with long sleeves.

3453. This shows that the use of silk to the extent of four fingers is allowed. This may be used as a fringe of the clothe.

3454. A cloth made of flax and raw silk which came from a place in Egypt called Qass. The other reading of *Qassi* garment is *Qissi*.

3455. The red dyestuff prepared from its flower heads, known as 'uṣfur.

(4036) Anas b. Mālik said : The king of Rome presented a fur of silk brocade³⁴⁵⁶ to the Prophet (may peace be upon him) and he wore it. The scene that his hands were moving (while wearing the robe) is before my eyes. He then sent it to Ja'far who wore it and came to him. The Prophet (may peace be upon him) said : I did not send it to you to wear. He asked : What should I do with it ? He replied : Send it to your brother Negus.³⁴⁵⁷

(4037) 'Imrān b. Ḥuṣain reported the Prophet of Allah (may peace be upon him) as saying : I do not ride on purple,³⁴⁵⁸ or wear a garment dyed with saffron, or wear shirt hemmed with silk. Pointing to the collar of his shirt al-Ḥasan (al-Baṣrī) said : The perfume used by men should have an odour but no colour, and the perfume used by women should have a colour but no odour.³⁴⁵⁹

Sa'Id said : I think he said : They interpreted his tradition about perfume used by women as applying when she comes out. But when she is with her husband, she may use any perfume she wishes.

(4038) Abū al-Ḥuṣain, that is al-Ḥaitham b. Shafī said : I and a companion of mine surnamed Abū 'Āmir, a man from al-Ma'āfir³⁴⁶⁰ to perform prayer in Bait al-Maqdis (Jerusalem). Their preacher was a man of Azd called Abū Raiḥānah, who was a Companion of the Prophet (may peace be upon him). Abū al-Ḥuṣain said : My companion went to the mosque before me. I went there after him and sat beside him. He asked me : Did you hear the preaching of Abū Raiḥānah ? I said : No. He said : I heard him say : The Apostle of Allah (may peace be upon him) forbade ten things : Sharpening the ends of teeth,³⁴⁶¹ tattooing, plucking hair,³⁴⁶² men sleeping together without an under-garment, women sleeping together without an under-garment, men

3456. Some other traditions indicate that the Prophet (may peace be upon him) wore this fur before the prohibition of silk. The other explanation is that the fur might be hemmed with silk, Hence he wore it.

3457. The Prophet (may peace be upon him) did not like to wear the fur as it was hemmed with silk. He did it out of piety. He asked Ja'far to send it to Negus so that he might give it to women. The Prophet (may peace be upon him) wanted him that he should give the return of the benefaction and kindness made by Negus to Ja'far.

3458. The Prophet (may peace be upon him) did not like red or purple colour for men. Hence he expressed her disapproval of riding on a saddle or an animal which had a purple covering.

3459. This shows that men and women should be careful in using perfume. While going out men should use a colourless and women odourless perfume

3460. The name of a place.

3461. In those days women used to sharpen their teeth to resemble men. They wanted to demonstrate themselves as young. As this was a kind of deception, the Prophet (may peace be upon him) forbade it.

3462. This refers to plucking hair of the face by women, by plucking hair from beard or brow by men. This might refer to plucking hair at the time of calamity.

putting silk at the bottom of their garments like Persians, or putting silk on their shoulders like Persians,³⁴⁶³ plundering, riding on panther skins,³⁴⁶⁴ wearing signet-rings, except in the case of one in authority.³⁴⁶⁵

Abū Dāwūd said : The solitary point in this tradition (not supported by other traditions) is the report about the signet-ring.

(4039) 'All said : It is forbidden to use purple saddle-clothes.³⁴⁶⁶

(4040) 'All said : The Apostle of Allah (may peace be upon him) forbade me to wear a gold ring, or a *Qassi*³⁴⁶⁷ garment or the use purple saddle-cloths.

(4041) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) once prayed wearing a garment having marks. He then looked at its marks. When he saluted, he said : Take this garment of mine to Abū Jahm, for it turned my attention just now in my prayer, and bring a simple garment without marks.³⁴⁶⁸

Abū Dāwūd said : The name of Abū Jahm is Abū Jahm b. Ḥudhaifah from Banū 'Adī b. Ka'b b. Ghanam.

(4042) A similar tradition has also been transmitted by 'Ā'ishah through a different chain of narrators. But the former is more perfect.

Chapter 1513

PERMISSION FOR WEARING A GARMENT ORNAMENTED WITH SILK AND A GARMENT WITH THE WARP OF SILK

(4043) 'Abd Allah Abū 'Umar, client of Asmā', daughter of Abū Bakr, said : I saw Ibn 'Umar buying a Syrian garment in the market. When he saw that it had red warp, he returned it. I then came to Asmā' and mentioned it to her. She said : Bring me, slave-girl, the mantle of the Apostle of Allah (may peace be upon him). She brought out a mantle of a coarse ornamented cloth, with its collar, sleeves, front, and back were hemmed with brocade.³⁴⁶⁹

3463. Muslims have been forbidden to wear silk. But this is restricted to men.

3464. He forbade it as it was also a custom of non-Muslims.

3465. The Prophet (may peace be upon him) forbade wearing rings by ordinary persons as it is an unnecessary decoration. It is allowed for a man in authority for he needs to stamp with it. Some scholars have allowed common men to wear rings. But it is preferable to avoid it.

3466. This means that the Prophet (may peace be upon him) forbade to use purple saddle-cloths.

3467. See note 3454.

3468. The Prophet (may peace be upon him) might have accepted the gift of Abū Jahm out of modesty, but he returned it later on to him. The Prophet (may peace be upon him) did not like such garments which distracted his attention in prayer.

3469. This shows that the use of silk to the extent of four fingers is allowed.

(4044) Ibn 'Abbās said : It is only a garment wholly made of silk which the Apostle of Allah (may peace be upon him) forbade, but there is no harm in the ornamented border and the warp.³⁴⁷⁰

Chapter 1514

WEARING A GARMENT OF SILK FOR SOME EXCUSE

(4045) Anas said : The Apostle of Allah (may peace be upon him) gave licence to 'Abd al-Rahmān b. 'Awf and al-Zubair b. al-'Awwām to wear silk shirts during a journey because of an itch which they had.³⁴⁷¹

Chapter 1515

WEARING SILK BY WOMEN

(4046) 'Alī b. Abī Ṭālib said : The Prophet of Allah (may peace be upon him) took silk and held it in his right hand, and took gold and held it in his left hand and said : Both of these are prohibited to the males of my community.³⁴⁷²

(4047) Anas b. Mālik said that he saw a striped garment over Umm Kulthūm, daughter of the Apostle of Allah (may peace be upon him). He said : The word *siyarā'* means striped with silk.

(4048) Jābir said : We used to take it away (i.e. silk) from boys, and leave it for girls.³⁴⁷³ Mis'ar said : I asked 'Amr b. Dīnār about it, but he did not know it.³⁴⁷⁴

Chapter 1516

STRIPED CLOAKS OF THE YEMEN

(4049) Qatādah said : We asked Anas b. Mālik : Which cloth was dearer to the Apostle of Allah (may peace be upon him) ? or Which cloth did the Apostle of Allah (may peace be upon him) like best to wear ? He replied : The striped cloaks (*ḥibrah*).³⁴⁷⁵

3470. This tradition shows that what is forbidden is the cloth wholly made of silk. If a garment has a border ornamented with silk, or its warp is of silk, it is not forbidden.

3471. This shows that a man can wear a garment wholly made of pure silk owing to some disease, or some other excuse.

3472. This shows that gold and silk is allowed for females and forbidden to males.

3473. This shows that putting silk on minors is not allowed. But some scholars have allowed it for children. Al-Shāfi'i allows to put it on children on the day of 'Īd.

3474. It seems that 'Amr b. Dīnār had got this tradition.

3475. *Ḥibrah*: Striped and ornamented cloaks made in the Yemen. Their colour was green. This was the best cloth in Arabia.

Chapter 1517

WHITE GARMENTS

(40 0) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : Wear your white garments,³⁴⁷⁶ for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (*ithmid*) for it clears the vision and makes the hair sprout.

*Chapter 1518*WASHING THE CLOTHES, AND WEARING
WORN-OUT AND DIRTY CLOTHES

(4051) Jābir b. 'Abd Allah said : The Apostle of Allah (may peace be upon him) paid a visit to us, and saw a dishevelled man whose hair was disordered. He said : Could this man not find something to make his hair lie down ? He saw another man wearing dirty clothes and said : Could this man not find something to wash his garments with ?³⁴⁷⁷

(4052) Abū al-Aḥwaṣ quoted his father as saying : I came to the Prophet (may peace be upon him) wearing a poor garment and he said (to me) : Have you any property ? He replied : Yes. He asked : What kind is it ? He said : Allah has given me camels, sheep, horses and slaves. He then said : When Allah gives you property, let the mark of Allah's favour and honour to you be seen.³⁴⁷⁸

Chapter 1519

GARMENT DYED WITH A YELLOW COLOUR

(4053) Zaid b. Aslam said : Ibn 'Umar used to dye his beard with yellow

3476. The Prophet (may peace be upon him) liked best to wear white garments, for they are a sign of humility. They do not create self-conceit and pride in a man.

3477. This tradition emphasises wearing clean dress and combing hair.

3478. It is no humility to put on poor and shabby clothes if a man can afford to wear clean clothes and of fine quality. It is a sort of ungratefulness to Allah for His favour and honour. There should be a display of Allah's favour out of gratefulness to Him. But one should not be self-conceited and proud of one's wealth. Al-Tirmidhī transmitted a tradition which says : Allah like the mark of His favour to be seen on His servant.

colour³⁴⁷⁹ so much so that his clothes were filled (dyed) with yellowness. He was asked: Why do you dye with yellow colour? He replied: I saw the Apostle of Allah (may peace be upon him) dyeing with yellow colour, and nothing was dearer to him than it. He would dye all his clothes with it, even his turban.

Chapter 1520

GREEN COLOUR

(4054) Abū Rimthah said: I went with my father to the Prophet (may peace be upon him) and saw two green garments over him.³⁴⁸⁰

Chapter 1521

RED COLOUR

(4055) 'Amr b. Shu'aib on his father's authority told that his grandfather said: We came down with the Apostle of Allah (may peace be upon him) from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a reddish yellow dye. He asked: What is this garment over you? I recognised what he disliked. I then came to my family who were burning their oven. I threw it (the garment) in it and came to him the next day. He asked: 'Abd Allah, what have you done with the garment? I informed him about it. He said: Why did you not give it to one of your family to wear, for there is no harm in it for women.³⁴⁸¹

(4056) Hishām b. al-Ghāz said: The word *muḍarrajah* mentioned in the previous tradition means a colour which is neither crimson nor pink.

(4057) 'Abd Allah b. 'Amr b. al-Āṣ said: The Apostle of Allah (may peace be upon him) saw me. The version of Abū 'Alī al-Lula' has: I think I wore a garment dyed with a reddish yellow colour. He asked: What is this? So I went and burnt it. The Prophet (may peace be upon him) said: What have you done with your garment? I replied: I burnt it. He said: Why did you not give it to one of your women to wear?

Abū Dāwūd said: Thawr transmitted it from Khālid and said: "Pink (*muwarrad*)" while Ṭawūs said: "Reddish yellow colour (*mu'aṣfar*)".

(4058) 'Abd Allah b. 'Amr b. al-Āṣ said: A man wearing two red garments passed the Prophet (may peace be upon him) and gave him a greeting, but he did not

3479. *Ṣufrah* is a kind of herb like saffron, yellow in colour with profuse smell.

3480. This shows that the Prophet (may peace be upon him) liked green colour.

3481. This shows that reddish yellow colour (*uṣfur*) is not allowed for men. Women may dye their garments in it.

respond to his greeting.³⁴⁸²

(4059) Rāfi' b. Khadīj said : We went out with the Apostle of Allah (may peace be upon him) on a journey, and we had on our saddles and camels garments consisting of red warp of wool. The Apostle of Allah (may peace be upon him) said : Do I not see that red colour has dominated you. We then got up quickly on account of this saying of the Apostle of Allah (may peace be upon him), and some of our camels ran away. We then took the garments and withdrew them.

(4060) Huraith b. al-Abajj al-Sulaihī said that a woman of Banū Asad : One day I was with Zainab, the wife of the Apostle of Allah (may peace be upon him), and we were dyeing her clothes with red ochre. In the meantime the Apostle of Allah (may peace be upon him) peeped us. When he saw the red ochre, he returned. When Zainab saw this, she realised that the Apostle of Allah (may peace be upon him) disapproved of what she had done. She then took and washed her clothes and concealed all redness. The Apostle of Allah (may peace be upon him) then returned and peeped, and when he did not see anything, he entered.³⁴⁸³

Chapter 1522

CONCESSION IN WEARING RED CLOTHES

(4061) Al-Barā' (b. 'Āzib) said : The Apostle of Allah (may peace be upon him) had hair which reached the lobes of his ears, and I saw him wearing red robe.³⁴⁸⁴ I did not see anything more beautiful than it.

(4062) 'Āmir said : I saw the Apostle of Allah (may peace be upon him) at Minā giving sermon on a mule and wearing a red³⁴⁸⁵ garment, while 'Alī was announcing

3482 This shows that the Prophet (may peace be upon him) did not like reddish colour.

3483. This tradition is weak. These narrators Ismā'īl b. 'Ayyāsh and his son Muḥammad are not reliable. The Prophet (may peace be upon him) allowed the use of red colour for women. If he went out of the house, that might be some other reason and not that he disapproved of the red colour for women.

3484. Ibn Qayyim is of opinion that it was not a deep reddish cloth. The Prophet (may peace be upon him) liked Yemenī garments. These were in fact red striped garments of the Yemen.

3485 The question is disputed. Mālik and al-Shāfi'ī allow to wear red clothes. They argue from these traditions. The Ḥanafīs disapprove of wearing red clothes. They argue from those traditions which forbid wearing red clothes with 'Uṣfur which gives red colour. The fact is that the traditions which prohibit wearing red clothes are weak. Besides, Ibn Qayyim's interpretation that the Prophet (may peace be upon him) wore striped garment of the Yemen is not correct. The Companion is clearly saying that the Prophet (may peace be upon him) wore a red garment. There is no question of interpreting it in a different way. These traditions of this chapter allow to wear red clothes ('Awn al-Ma'būd, IV, 94).

Chapter 1523

WEARING BLACK CLOTHES

(4063) 'Ā'ishah said : I made a black cloak for the Prophet (may peace be upon him) and he put it on ; but when he sweated in it and noticed the odour of the wool, he threw it away. The narrator said : I think he said : He liked good³⁴⁸⁶ smell.

Chapter 1524

FRINGE OF CLOTHES

(4064) Jābir said : When I came to the Prophet (may peace be upon him), he was sitting with his hands round his knees wearing the cloak the fringe of which was over his feet.³⁴⁸⁷

Chapter 1525

TURBANS

(4065) Jābir said : The Prophet (may peace be upon him) entered Mecca in the year of the Conquest while he had a black turban over him.³⁴⁸⁸

(4066) 'Amr b. Huraith quoting his father said : I saw the Prophet (may peace be upon him) on the pulpit and he wore a black turban, and he let both the ends hang between his shoulders.

(4067) 'All b. Rukānah quoting his father said : Rukānah wrestled with the Prophet (may peace be upon him) and the Prophet (may peace be upon him) threw him on the ground. Rukānah said : I heard the Prophet (may peace be upon him) say : The difference between us and the polytheists is that we wear turbans over caps.³⁴⁸⁹

(4068) 'Abd al-Rahman b. 'Awf said : The Apostle of Allah (may peace be upon

3486. This shows that wearing black clothes is permissible. There is no harm in it.

3487. This tradition indicates that it is allowed to use clothes with fringe.

3488. A turban is called "crown of the Arabs". It is commendable to wear black turban, as the Prophet (may peace be upon him) wore on the day when Mecca was conquered.

3489. It is commendable to wear turbans over caps. But Ibn Qayyim says that the Prophet (may peace be upon him) sometimes wore a turban without a cap and a cap without a turban. The distinction between Muslims and non-Muslims in respect of wearing a turban means emphasis on wearing a turban over a cap.

him) put a turban on me and let the ends hang in front of him and behind me.³⁴⁹⁰

Chapter 1526

WRAPPING ONESELF COMPLETELY IN A GARMENT (*ṢAMMA'*)³⁴⁹¹

(4069) Abū Hurairah said : The Apostle of Allah (may peace be upon him) forbade wearing clothes in two styles : that a man sits in a single garment with his hands round his knees and uncover his private parts towards heaven,³⁴⁹² and that he wears his garment while one of his sides is uncovered, and puts the garment on his shoulders.³⁴⁹³

(4070) Jābir said : The Apostle of Allah (may peace be upon him) forbade that a man should wrap himself completely in a garment with his hands hidden³⁴⁹⁴ it, or sit in a single garment with his hands round his knees.³⁴⁹⁵

Chapter 1527

OPENING THE BUTTONS OF THE COLLAR

(4071) Mu'āwiyah b. Qurrah quoted his father as saying : I came to the Apostle of Allah (may peace be upon him) with a company of Muzainah and we swore allegiance to him. The buttons of his shirt were open.³⁴⁹⁶ I swore allegiance to him and I

3490 This is a weak tradition. What is correct is that a man should hang the ends between the shoulders. Al-Nawawī says that it is permissible to wear a turban with its ends hanging or not. It is also allowed not to hang the ends of the turban.

3491. *Ṣammd'* It means that a man wraps himself in a garment and throws its one end on one shoulder.

3492. The Arabs used to wear clothes in different styles. Due to lack of clothes they sometimes used only one garment. One of them was *ṭasībā'*. It means that a man sits in a single garment with his hands round his knees, and thus uncovers his private parts. It is allowed if private part is not uncovered.

3493. This style is called *ṣammd'*. It means that a man wraps himself in a single garment, uncovers one of his sides and puts the garment on the shoulder. The hands remain hidden in the garment. There is a possibility of uncovering the private parts. The Prophet (may peace be upon him) forbade this style of wearing.

3494 This style is known as *ṣammd'*.

3495. This is known as *ṭasībā'*. It is allowed if one wears the cloth cautiously and does not uncover the private parts.

3496. It is allowed to open the buttons of the collar as the Prophet (may peace be upon him) used to do. Ibn 'Umar and the transmitters of this tradition themselves practised it.

put my hand inside the collar of his shirt and felt the seal.³⁴⁹⁷

'Urwah said : I always saw Mu'āwiyah and his son opening their buttons of the collar during winter and summer. They never closed their buttons.

Chapter 1528

COVERING THE HEAD WITH A CLOTH

(4072) 'Ā'ishah said : We were seated in our house in the noonday heat. Someone said to Abū Bakr : Here is the Apostle of Allah (may peace be upon him) coming to us shading his head at the hour when he would not generally come. The Apostle of Allah (may peace be upon him) then came ; he asked for permission and he gave him permission and he entered.³⁴⁹⁸

Chapter 1529

HANGING DOWN THE LOWER GARMENT BELOW THE ANKLES

(4073) Abū Jurayy Jābir b. Salīm said : I saw a man whose opinion was accepted by the people, and whatever he said they submitted to it. I asked ? Who is he ? They said : This is the Apostle of Allah (may peace be upon him). I said : On you peace be, Apostle of Allah, twice. He said : Do not say "On you peace be," for "On you peace be" is a greeting for the dead, but say "Peace be upon you". I asked : You are the Apostle of Allah (may peace be upon you) ? He said : I am the Apostle of Allah whom you call when a calamity befalls you and He removes it, and when you suffer from draught and you call Him He grows food for you, and when you are in a desolate land or in a desert and your she-camel strays and you call Him, He returns it to you. I said : Give me some advice. He said ; Do not abuse anyone. He said that he did not abuse a freeman, or a slave, or a camel or a sheep thenceforth. He said : Do not look down upon any good work, and when you speak to your brother, be cheerful to him by your face. This a good work. Have your lower garment halfway down your shin ; if you cannot do it, have it up to the ankles. Beware of hanging down the lower garment,³⁴⁹⁹ for it is conceit and Allah does not like conceit. And if a man abuses and

3497. This was the Seal of Prophecy between his shoulders like a button on a bride's pavilion.

3498. This shows that it is permissible to shade one's head in the heat or to conceal oneself.

3499. This tradition shows that hanging down the lower garment below the ankles is forbidden for men. But it is permissible for women. Some scholars are of opinion that if a man hangs down his lower garment conceitedly, it is forbidden. In case he does not do out of conceit, it is not forbidden. But this is not a sound view. It is better to avoid trailing the garment, as this practice has been forbidden by the Prophet (may peace be upon him).

shames you for a thing which he finds in you, then do not shame him for a thing which you find in him ; he will bear the evil consequences for it.

(4074) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. Then Abū Bakr said : One of the sides of my lower garment trails, but still I remain careful about it. He said : You are not one of those who do so conceitedly.

(4075) Abū Hurairah³⁵⁰⁰ said : A man was praying with his lower garment hanging down. The Apostle of Allah (may peace be upon him) said to him : Go and perform ablution. He then went and performed ablution. He then came and he said : Go and perform ablution. Then a man said to him : Apostle of Allah, what is the matter with you that you commanded him to perform ablution and then you kept silence ? He replied : He was praying while hanging down his lower garments, and Allah does not accept the prayer of a man who hangs down his lower garment.³⁵⁰⁰

(4076) Abū Dharr reported the Prophet (may peace be upon him) as saying : There are three to whom Allah will not speak and at whom He will not look on the Day of Resurrection, and whom He will not declare pure, and they will have a painful punishment. I asked : Who are they, Apostle of Allah, they are losers and disappointed ? He repeated it three times. I asked : Who are they, Apostle of Allah, they are losers and disappointed ? He replied : The one who wears a trailing robe, the one who takes account of what he gives, and the one who produces a ready sale of a commodity by false swearing.

(4077) The tradition mentioned above has also been transmitted by Abū Dharr through a different chain of narrators, but the former is more perfect. This version has : *Mannān* is the one who takes account of anything he gives.

(4078) Qais b. Bishr al-Taghlibi said : My father told me and he was a companion of Abū al-Dardā'. There was in Damascus a man from the Companions of the Prophet (may peace be upon him) called Ibn al-Ḥanzaliyyah. He was a recluse and rarely met the people. He remained engaged in prayer. When he was free from prayer he was occupied in glorifying Allah and exalting Him until he went to his family. Once he passed us when we were with Abū al-Dardā'. Abū al-Dardā' said to him : Tell us a word which benefits us and does not harm you. He said : The Apostle of Allah (may peace be upon him) sent a contingent and it came back. A man of them came and sat on the place where the Apostle of Allah (may peace be upon him) used to sit ; and he said to a man beside him : Would that you saw us when we met the enemy and so-and-so

3500. The Prophet (may peace be upon him) commanded him to perform ablution to remind the man that trailing the lower garment was a sin, and it could be redeemed by ablution. It should be noted that ablution does not become void by trailing the lower garment. He ordered to perform ablution to purify him.

attacked and pierced a lance. He said : Take it from me and I am a boy of the tribe Ghifār. How do you think about his statement ? He replied : I think his reward was lost. Another man heard it and said : I do not think that there is any harm in it. They quarrelled until the Apostle of Allah (may peace be upon him) heard it, and he said : Glory be to Allah ! There is no harm if he is rewarded and praised. I saw that Abū al-Dardā' was pleased with it and began to raise his head to him and say : Did you hear it from the Apostle of Allah (may peace be upon him) ? He said : Yes. He went on repeating it to him so much so that I may say that he was going to kneel down on his knees. He said : Another day he again passed us. Abū al-Dardā' said to him : (Tell us) a word which benefits us and does not harm you. He said : The Apostle of Allah (may peace be upon him) said to us : One who spends on (the maintenance of) horses (for *jihād*) is like the one who spreads his hand to give alms (*ṣadaqah*) and does not withhold it.³⁵⁰¹ He then passed us another day. Abū al-Dardā' said to him : (Tell us) a word which benefits us and gives no harm to you. He said : The Apostle of Allah (may peace be upon him) said : Khuraim al-Asadī would be a fine man were it not for the length of his hair which reaches the shoulders and the way he lets his lower garment hang down. When Khuraim heard that, he hastened, took a knife, cut his hair in line with his ears and he raised his lower garment half way up his legs. He then passed us another day. Abū al-Dardā' said to him : (Tell us) a word which benefits us and does not harm you. He said : I heard the Apostle of Allah (may peace be upon him) say : You are coming to your brethren ;³⁵⁰² so mend your mounts and mend your dress, until you will be like a mole³⁵⁰³ among the people, and Allah does not like obscene word and deed, and to commit intentionally obscenity.

Abū Dāwūd said : Similarly, Abū Nu'aim narrated from Hishām. He said : Until you will be like a mole among the people.

Chapter 1530

PRIDE

(4079) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Allah Most High says : Pride is my cloak and majesty is my lower garment,

3501. If a man rears horses to fight in the path of Allah, the expenditure incurred on them is like giving charity. He will be rewarded for this expense.

3502. The Prophet (may peace be upon him) said these words at the time of returning from a journey.

3503. It means that when a traveller returns home, he becomes visible to all. People come to him to ask him about the journey. He is as visible among the people as a mole on the body.

and I shall throw him who vies with me regarding one of them into Hell.³⁵⁰⁴

(4080) 'Abd Allah (b. Mas'ūd) reported the Apostle of Allah (may peace be upon him) as saying : He who has in his heart as much pride as grain of mustard-seed will not enter Paradise.³⁵⁰⁵ and he who has in his heart as much faith as a grain of mustard-seed will not enter Hell.³⁵⁰⁶

Abū Dāwūd said : Al-Qasball has transmitted it from al-A'mash in a similar way.

(4081) Abū Hurairah said : A man who was beautiful came to the Prophet (may peace be upon him). He said : Apostle of Allah, I am a man who likes beauty, and I have been given some of it, as you see. And I do not like that anyone excells me (in respect of beauty). Perhaps he said : "even to the extent of thong of my sandal (*shirāk na'li*)," or he said : "to the extent of strap of my sandal (*shis't nāli*)". Is it pride ? He replied : No, pride is disdaining what is true and despising people.³⁵⁰⁷

Chapter 1531

UP TO WHAT EXTENT ONE SHOULD WEAR THE LOWER GARMENT ?

(4082) 'Abd al-Rahmān said : I asked Abū Sa'īd al-Khudrī about wearing lower garment. He said : You have come to the man who knows it very well. The Apostle of Allah (may peace be upon him) said : The way for a believer to wear a lower garment is to have it halfway down his legs and he is guilty of no sin if it comes halfway between that and the ankles, but what comes lower than the ankles is in Hell. On the Day of Resurrection. Allah will not look at him who trails his lower garment conceitedly.³⁵⁰⁸

3504. This shows the gravity of the sin of pride. Allah is Most Great and He alone is entitled to pride. Man is weak and mortal. There is nothing in him of which he takes pride. Allah extremely condemns this evil quality. A Muslim should be submissive and humble to Allah and avoid pride and self-conceit.

3505. Pride is a grave sin but not unbelief. It has been established by consensus of opinion that all believers will enter Paradise after having punishment in Hell. This tradition means that a proud man will not enter Paradise directly. First, he will undergo the punishment.

3506 It means that the believers will not remain in Hell eternally. They will ultimately enter Paradise.

3507. This shows that wearing beautiful garments or sandals or liking beautiful things is not pride. Pride is an evil quality. If a man looks down upon others and thinks himself to be superior to them, he is proud. A tradition says : Allah is beautiful and loves beauty.

3508. It is a grave sin to hang down the lower garment below the ankles. One should wear it above the ankles. The ankles should be uncovered.

(4083) Ibn 'Umar reported the Prophet (may peace be upon him) as saying : Hanging down is in lower garment, shirt and turban.³⁵⁰⁹ If anyone trails any of them conceitedly, Allah will not look at him on the Day of Resurrection.

(4084) Ibn 'Umar said : What the Apostle of Allah (may peace be upon him) said about lower garment also applies to shirt.³⁵¹⁰

(4085) 'Ikrimah said that he saw Ibn 'Abbās putting on lower garment, letting the hem on the top of his foot and raising it behind. He said : Why do you put on the lower garment in this way ? He replied : It is how I saw the Apostle of Allah (may peace be upon him) do it.³⁵¹¹

Chapter 1532

WOMEN'S DRESS

(4086) Ibn 'Abbās said : The Prophet (may peace be upon him) cursed women who imitate men and men who imitate women.³⁵¹²

(4087) Abū Hurairah said : The Apostle of Allah (may peace be upon him) cursed the man who dressed like a woman and the woman who dressed like a man.

(4088) Ibn Abī Mulaikah told that when someone remarked to 'Ā'ishah that a woman was wearing sandals,³⁵¹³ she replied : The Apostle of Allah (may peace be upon him) cursed mannish women.³⁵¹⁴

3509. Hanging down and trailing are not confined to lower garment. This also applies to shirt and turban. One should wear these garments according to the usual custom and practice which is not condemned by Islamic teachings. One should wear lower garment above the ankles. The sleeves of a shirt should be at the most up to the ends of the fingers and the end of turban should not be very long. It may be about one's forearm's length. The style of these clothes should not reflect pride and conceit.

3510. In the lifetime of the Prophet (may peace be upon him) people used to wear lower garments and hanged them below the ankles. But when they wore shirts, the prohibition of trailing and hanging down the sleeves also applied to them. What the Prophet (may peace be upon him) meant was to avoid the style of wearing clothes which showed pomp, show, conceit and pride.

3511. Ibn 'Abbās followed the Prophet (may peace be upon him) in wearing the lower garment in this way. In fact, only the hem hanged down, and the part behind it was above the ankles. The ankles were uncovered.

3512. This shows that men should not wear clothes that are peculiar to women and *vice versa*.

3513. The reference here is to man's footwear.

3514. This tradition indicates that a woman should not wear clothes or sandals that are peculiar to men.

Chapter 1533

ON THE MEANING OF THE QUR'ĀNIC VERSE : "THAT THEY SHOULD CAST THEIR OUTER GARMENTS OVER THEIR PERSONS"³⁵¹⁵

(4089) Ṣafīyyah, daughter of Shaibah, said that 'Ā'ishah mentioned the women of Anṣār, praised them and said good words about them. She then said : When Sūrat al-Nūr came down,³⁵¹⁶ they took the curtains, tore them and made head covers (veils) of them.³⁵¹⁷

(4090) Umm Salamah said : When the verse "That they should cast their outer garments over their persons"³⁵¹⁸ was revealed, the women of Anṣār came out as if they had crows over their heads by wearing outer garments.³⁵¹⁹

Chapter 1534

ON THE MEANING OF THE QUR'ĀNIC VERSE : THAT THEY SHOULD DRAW THEIR VEILS OVER THEIR BOSOMS"³⁵²⁰

(4091) 'Ā'ishah said : May Allah have mercy on the early immigrant women. When the verse "That they should draw their veils over their bosoms"³⁵²¹ was revealed, they tore their thick outer garments and made veils from them.³⁵²²

Ibn al-Sarḥ said : I saw (this tradition) in the writing of my maternal uncle from 'Aqīl, from Ibn Shihāb through a different chain of narrators and to the same effect.

Chapter 1535

HOW MUCH BEAUTY CAN A WOMAN DISPLAY ?

(4092) 'Ā'ishah said : Asmā', daughter of Abū Bakr, entered upon the Apostle of Allah (may peace be upon him) wearing thin clothes. The Apostle of Allah (may peace

3515. Qur'ān, xxxiii. 59.

3516. This refers to verse xxiv. 31.

3517. This tradition explains verse xxxiii. 59 in which women have been asked to cast outer garments over them. It shows that women should observe *pardah* when they come out of their houses. They should wear some kind of outer garment or a cover which conceals their decoration.

3518. Qur'ān, xxxiii. 59.

3519. *Jilbab* (pl. *jalābib*) means a long and loose gown worn by women to conceal their decoration. The women of Anṣār wore black cover or a kind of veil which looked like a crow. It means that after the revelation of the injunction of veil, the women came out of their homes with a cover or veil over them.

3520. 3521. Qur'ān, xxiv. 31.

3522. This tradition shows that the veils of women should be thick so that their dress and beauty do not become visible.

be upon him) turned his attention from her. He said : O Asmā', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to her face and hands.³⁵²³

Abū Dāwūd said : This is a *mursal* tradition (i.e. the narrator who transmitted it from 'Ā'ishah is missing) Khālid b. Duraik did not see 'Ā'ishah).

Chapter 1536

A SLAVE IS ALLOWED TO SEE THE UNVEILED HEAD (I.E. HAIR) OF HIS MISTRESS

(4093) Jābir said : Umm Salamah asked the Apostle of Allah (may peace be upon him) permission for getting herself cupped. He commanded Abū Tībah to cup her.³⁵²⁴ The transmitter said : I think he was her foster-brother or a boy not yet of age.

(4094) Anas said : The Prophet (may peace be upon him) brought Fāṭimah a slave which he donated to her. Fāṭimah wore a garment which, when she covered her head, did not reach her feet, and when she covered her feet by it, that garment did not reach her head. When the Prophet (may peace be upon him) saw her struggle, he said : There is no harm to you : here is only your father and slave.³⁵²⁵

Chapter 1537

MEANING OF THE VERSE ". . . OR MALE SERVANTS FREE OF PHYSICAL NEEDS"³⁵²⁶

(4095) 'Ā'ishah said : A *mukhannath* (eunuch) used to enter upon the wives of

3523. When a woman reaches the age of puberty, she must observe *pardah* and have a thick veil which conceals her beauty. She may unveil her face and hands up to the wrists. In modern times some scholars have prohibited to unveil face out of precaution.

3524. This shows that a slave is allowed to visit frequently the house in which he lives and during the timings when others are not allowed to enter. As a slave generally remains in the house all the time, he was allowed to cup Umm Salamah. From this Abū Dāwūd inferred that a slave is allowed to see the bare head of his mistress. But it may be noted that the transmitter thinks that Abū Tībah was either her relative or a minor boy. If so, the inference of Abū Dāwūd is not correct. This is a disputed point. According to some scholars, a mistress need not observe *pardah* from her slave. She can appear before him. But others do not allow her to appear before him. They think that she must observe *pardah* from her slave.

3525. This shows that a mistress need not observe *pardah* from her slave. This view is held by 'Ā'ishah, Sa'īd b. al-Musayyab and al-Shāfi'ī. But most of the scholars maintain that a mistress should observe *pardah* from her slave, as she can marry him after his emancipation. A slave is a stranger to her like others ('*Awn al-Ma'būd*'), IV, 107).

3526. Qur'ān, xxiv. 31.

the Prophet (may peace be upon him).³⁵²⁷ They (the people) counted him among those who were free of physical needs. One day the Prophet (may peace be upon him) entered upon us when he was with one of his wives, and was describing the qualities of a woman, saying : When she comes forward, she comes forward with four (folds in her stomach), and when she goes backward, she goes backward with eight (folds in her stomach). The Prophet (may peace be upon him) said : Do I not see that this (man) knows what here lies. Then they (the wives) observed veil from him.³⁵²⁸

(4096) The tradition mentioned above has also been transmitted by 'Ā'ishah through a different chain of narrators to the same effect.

(4097) The tradition mentioned above has also been transmitted by 'Ā'ishah through a different chain of narrators. This version has : He (the Prophet) exiled him and he lived in a desert (outside Medina). He would come every Friday asking for food.

(4098) The tradition mentioned above has also been transmitted by al-Auzā'i through a different chain of narrators. This version adds : He was told : Apostle of Allah, in that case he will die of starvation. So he allowed him to visit (the city) twice a week so that he might ask for food and go back.

Chapter 1538

ON THE MEANING OF THE QUR'ĀNIC VERSE : "AND SAY TO THE BELIEVING WOMEN THAT THEY SHOULD LOWER THEIR GAZE"³⁵²⁹

(4099) Ibn 'Abbās said : The verse : "And say to the believing women that they should lower their gaze"³⁵³⁰ was partly abrogated by the verse : "Such elderly women as are past the prospect of marriage."³⁵³¹

3527. *Mukhannath* was a sexually abnormal man who imitated women. They were eunuchs, and were generally singers.

3528 In verse xxiv. 31, children and male servants who were free of physical needs, i.e. eunuchs, were allowed to visit the houses in prohibited hours. Women were allowed not to observe *pardah* from them. The eunuch mentioned in this tradition knew the qualities of women. Hence the Prophet (may peace be upon him) prohibited him to visit his wives.

3529, 3530. Qur'ān, xxiv. 31.

3531. Qur'ān, xxiv. 60. The full verse reads : "Such elderly women as are past the prospect of marriage—there is no blame on them if they lay aside their outer garments provided they make not a wanton display of their beauty ; but it is best for them to be modest ; Allah best hears and best knows."

Verse xxiv. 31 was general and included old women. But this verse provided an exception to old women to observing veil when they come out of their houses.

(4100) Umm Salamah said : I was with the Apostle of Allah (may peace be upon him) while Maimūnah was with him. Then Ibn Umm Maktūm came. This happened when we were ordered to observe veil (*pardah*). The Prophet (may peace be upon him) said : Observe veil from him. We asked : Apostle of Allah ! is he not blind ? He can neither see us nor recognise us. The Prophet (may peace be upon him) said : Are both of you blind ? Do you not see him ?³⁵³²

Abū Dāwūd said : This was peculiar to the wives of the Prophet (may peace be upon him). Do you not see that Fāṭimah daughter of Qais passed her waiting period with Ibn Umm Maktūm. The Prophet (may peace be upon him) said to Fāṭimah daughter of Qais : Pass your waiting period with Ibn Umm Maktūm, for he is a blind man. You can put off your clothes with him.

(4101) 'Amr b. Shu'aib, on his father's authority, told that his grandfather reported the Prophet (may peace be upon him) as saying : When one of you marries his male-slave to his slave-woman, he should not look at her private parts.³⁵³³

(4102) 'Amr b. Shu'aib, on his father's authority, told that his grandfather reported the Prophet (may peace be upon him) as saying : When one of you marries his female servant to his slave or to his employee, he should not look at her private part below the navel and above the knees.³⁵³⁴

Abū Dāwūd said : The correct name is Sawwād b. Dāwūd al-Muzanī al-Ṣairafī (and not Dāwūd b. Sawwād as mentioned in the chain). The narrator Wakī' misunderstood it.

Chapter 1539

VEIL OF A WOMAN

(4103) Umm Salamah said that the Prophet (may peace be upon him) came to visit her when she was veiled, and said : Use one fold, not two.³⁵³⁵

Abū Dāwūd said : "Use one fold and not two" means : Do not fold it like the

3532. It is disputed whether a woman can see a man who cannot see her. The widely held view is that she must observe veil even from a blind man. The other view is that she can see her, as held by Abū Dāwūd himself.

3533. A master is allowed to look at the private parts of her slave-woman. But when she is married, it is forbidden to look at her private parts.

3534. The private part of a slave-girl is below the navel up to the knees, like males. The private part of all free women is their whole body except face and hands. Abū Ḥanīfah holds that back and front side are also included in the private part of a slave-woman.

3535. Umm Salamah was wearing her veil on her head. The Prophet (may peace be upon him) forbade her to fold it like the turban of a man. He allowed to fold it only one fold so that it may not resemble the turban.

turban of a man. Do not double it up manifolds."

Chapter 1540

WEARING FINE LINEN BY WOMEN

(4104) Ḍiḥyah b. Khallfah al-Kalbi said : The Apostle of Allah (may peace be upon him) was brought some pieces of fine Egyptian linen and he gave me one and said : Divide it into two ; cut one of the pieces into a shirt and give the other to your wife for veil. Then when he turned away, he said : And order your wife to wear a garment below it and not show her figure.³⁵³⁶

Abū Dāwūd said : Yaḥyā b. Ayyūb transmitted it and said : 'Abbās b. 'Ubad Allah b. 'Abbās.

Chapter 1541

HANGING DOWN OF LOWER GARMENT BY WOMEN

(4105) Ṣafīyyah, daughter of Abū 'Ubad, said : When the Apostle of Allah (may peace be upon him) mentioned lower garment, Umm Salamah, wife of the Apostle of Allah (may peace be upon him), asked him : And a woman, Apostle of Allah ? He replied : She may hang down a span. Umm Salamah said : Still it (foot) will be uncovered. He said : Then a forearm's length, not exceeding it.³⁵³⁷

(4106) The tradition mentioned above has also been transmitted by Umm Salamah from the Prophet (may peace be upon him) through a different chain of narrators.

Abū Dāwūd said : Ibn Ishāq and Ayyūb b. Mūsā transmitted it from Nāfi' from Ṣafīyyah.

(4107) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) gave licence to others of the believers (i.e. the wives of the Prophet) to hang down their lower garment a span. Then they asked him to increase it, and he increased one span for them. They would send (the garment) to us and we would measure it one forearm's length for them.

3536. This tradition indicates that women can wear fine clothes. But they should wear another cloth below so that their figure is not shown.

3537. The Prophet (may peace be upon him) might be speaking of wearing lower garment halfway down the legs by men. But this was for men and not for women. Umm Salamah asked the limit of hanging down the lower garment by women. First he allowed one span. But when she told him that one span will not be sufficient to cover the foot, he allowed to hang one forearm's length, but not more than that.

Chapter 1542

SKINS OF THE DEAD ANIMALS

(4108) Ibn 'Abbās³⁵³⁸ said—(Musaddad and Wahb transmitted from Maimūnah). Maimūnah said : A sheep was given in alms to a female client of ours, but it died. The Prophet (may peace be upon him) passed it and said : Why did you not tan its skin and get some good out of it ? They replied : Apostle of Allah, it died a natural death. He said : It is only the eating of it that is prohibited.³⁵³⁹

(4109) The tradition mentioned above has also been transmitted by al-Zuhri who did not mention Maimūnah. This version has : He said : Why did you not make use of it ? He then mentioned the rest of the tradition to the same effect but did not mention tanning.

(4110) Ma'mar said : Al-Zuhri used to deny tanning and say : Some good can be got out of it in any condition.³⁵⁴⁰

Abū Dāwūd said : Al-Auzā'i, Yūnus and 'Uqail did not mention tanning in the tradition of tanning ; al-Zubaidī, Sa'īd b. 'Abd al-'Azīz and Ḥafṣ b. 'Abd al-'Azīz mentioned tanning.

(4111) Ibn 'Abbās said that he heard the Apostle of Allah (may peace be upon him) say : When a skin is tanned, it is pure.³⁵⁴¹

3538. 'Uthmān and Ibn Abī Khalaḥ narrated this tradition from Ibn 'Abbās and did not mention Maimūnah. But Musaddad and Wahb transmitted from Ibn 'Abbās on the authority of Maimūnah.

3539. This tradition shows that the skin of a dead animal is purified after tanning. There is a difference of opinion of the scholars on this issue. First, all kinds of skins of the dead animals become pure by tanning except the skin of dog and swine. This is held by 'Alī, Ibn Mas'ūd and al-Shāfi'i. Second, the skin of a dead animal is not purified by tanning. This is held by 'Umar, Ibn 'Umar, 'Ā'ishah, Mālik and Aḥmad according to one version. Third, the skins of those dead animals whose flesh is eaten are purified, by tanning and not of all animals. This is maintained by al-Auzā'i, Ibn al-Mubārak, Abū Thawr, and Ishāq b. Rahwaih. Fourth, the skins of all dead animals are purified by tanning except the skin of swine. This is held by Abū Ḥanīfah. Fifth, all kinds of skins of the dead animals become pure by tanning. But they become pure externally and not internally. They can be used for dry things and not for liquids. This is held by Mālik. Sixth, all kinds of skins of the dead animals are purified by tanning internally and externally. This is held by Dāwūd al-Zāhirī, and also attributed to Abū Yūsuf. Seventh, the skin of a dead animal can be used without tanning for all purposes, in dry and liquid things. This is reported to have been held by al-Zuhri. But this view has been neglected in general ('*Awn al-Ma'būd*, IV, 112).

3540. This is the well-known view of al-Zuhri. He held that skins can be used whether tanned or not. He argues from those traditions in which there is no mention of tanning.

3541. This shows that the skin of a dead animal is pure when it is tanned. But it should not be used without tanning.

(4112) 'Ā'ishah, wife of the Prophet (may peace be upon him), said : The Prophet (may peace be upon him) ordered that the skins of the animals which had died a natural death should be used when they are tanned.

(4113) Salamah b. al-Muḥabbaq³⁵⁴² said that on the expedition of Tabūk³⁵⁴³ the Apostle of Allah (may peace be upon him) came to a household and, seeing a bucket hanging, asked for water. They said : Apostle of Allah, the animal died a natural death. He replied ; Its tanning is its purification.

(4114) Al-'Āliyah, daughter of Subai', said : I had some sheep at Uḥud, and they began to die. I then entered upon Maimūnah, wife of the Prophet (may peace be upon him), and mentioned it to her. Maimūnah said to me : If you took their skins and made use of them, (that would be better for you). She asked : Is that lawful ? She replied, Yes. Some people of the Quraish passed by the Apostle of Allah (may peace be upon him) dragging a sheep of theirs as big as an ass. The Apostle of Allah (may peace be upon him) said to them : Would that you took its skin. They said : It died a natural death. The Apostle of Allah (may peace be upon him) said : Water and leaves of the *mimosa flava*³⁵⁴⁴ purify it.

Chapter 1543

THE VIEW THAT THE SKINS OF THE DEAD ANIMALS SHOULD NOT BE MADE USE OF

(4115) 'Abd Allah b. 'Ukaim said : The letter of the Apostle of Allah (may peace be upon him) was read out to us in the territory of Juhainah when I was a young boy : Do not make use of the skin or sinew of an animal which died a natural death.³⁵⁴⁵

(4116) Al-Ḥakam b. 'Uyainah said that he went along with some people to 'Abd Allah b. 'Ukaim, a man of Juhainah. Al-Ḥakam said : They entered and I sat at the door. Then they came out and told me that 'Abd Allah b. 'Ukaim had informed them that the Apostle of Allah (may peace be upon him) had written to Juhainah one month before his death : Do not make use of the skin or sinew of an animal which died a natural death.³⁵⁴⁶

3542. Some scholars read it al-Muḥabbiq.

3543. In the year 9 A.H.

3544. The Arabic *qaraz* means leaves of the *mimosa flava*. These were used for tanning.

3545. This tradition probably means that the skins of the dead animals should not be used without tanning.

3546. This tradition contradicts the traditions which allow the use of skin after tanning. If it means that the use of skin before tanning is prohibited, it is reconciled with them. Many other explanations of this tradition have been given by the doctors of *Ḥadīth*. First, this tradition is weak,

Abū Dāwūd said : Al-Naḍr b. Shumail said : The skin is called *ihāb* when it is not tanned, and when it is tanned, it is not called *ihāb* but named *shann* and *qirbah* (tanned skin or leather).

Chapter 1544

SKINS OF LEOPARDS AND BEASTS OF PREY

(4117) Mu'āwiyah reported the Apostle of Allah (may peace be upon him) as saying : Do not ride on silk stuff and panther skins.³⁵⁴⁷ Abū Sa'īd said to us : Abū Dāwūd said to us : The name of Abū al-Mu'tamir is Yazīd b. Ṭahmān. He lived in al-Ḥīrah.

(4118) Abū Hurairah reported the Prophet (may peace be upon him) as saying : The angels do not accompany those fellow travellers who have panther skin.

(4119) Khālid said : Al-Miqdām b. Ma'dikarab and a man of Banū Asad from the people of Qinnisrīn³⁵⁴⁸ went to Mu'āwiyah b. Abū Sufyān. Mu'āwiyah said to al-Miqdām : Do you know that al-Ḥasan b. 'Alī has died? Al-Miqdām recited the Qur'ānic verse "We belong to Allah and to Him we shall return."³⁵⁴⁹ A man asked him : Do you think it a calamity? He replied : Why should I not consider it a calamity while it is a fact that the Apostle of Allah (may peace be upon him) used to take him in his lap, saying : This belongs to me and Ḥusain belongs to 'Alī? The man of Banū Asad said : (He was) a live coal which Allah has extinguished.³⁵⁵⁰ Al-Miqdām said : Today I shall keep on making you angry and making you hear what you dislike. He then said : Mu'āwiyah, if I speak the truth, declare me true, and if I tell a lie,

for 'Abd Allah b. 'Ukaim did not hear traditions directly from the Prophet (may peace be upon him) Further, there is a break in the chain. 'Abd al-Rahmān b. Abī Lailā did not hear from 'Abd Allah b. 'Ukaim. Secondly, there is a confusion in the chain of this tradition. Sometimes he transmits from the letter of the Prophet (may peace be upon him), sometimes from the people of Juhainah and at other times from those who had read the letter of the Prophet (may peace be upon him). Thirdly, there is also confusion in its text. Most of the transmitters transmitted it without mentioning the time "one month before his death" But some mentioned one month, two months, forty days and three days. Thirdly, the traditions which allow the use of skins after tanning are strong (*ʿAwn al-Maʿbūd*, IV, 114).

3547. The Prophet (may peace be upon him) forbade to ride on panther skins and silk stuff, for it is pomp and show. Riding on such skins creates conceit and pride in man.

3548. The name of a place in Syria

3549 Qur'ān, ii, 156. When a Muslim hears the news about the death of someone, he is required to recite this verse to show that everyone will die

3550. This he said to please Mu'āwiyah. He thought that Ḥusain was a cause of trouble for Mu'āwiyah. He considered Ḥusain an impediment in his way.

declare me false. He said : Do it. He said : I adjure you by Allah, did you hear the Apostle of Allah (may peace be upon him) forbidding from wearing gold ? He replied : Yes. He said : I adjure you by Allah, do you know that the Apostle of Allah (may peace be upon him) prohibited to wear silk ? He replied : Yes. He said : I adjure you by Allah, do you know that the Apostle of Allah (may peace be upon him) prohibited to wear skins of the beasts of prey and riding on them ? He said : Yes. He said : I swear by Allah, I saw all this in your house, O Mu'āwiyah. Mu'āwiyah said : "I know that I cannot be saved from you, O Miqdām. Khālīd said : Mu'āwiyah then ordered to give him what he did not order to give to his two fellows, and gave a stipend of two hundred (dirhams) to his son. Al-Miqdām then divided it among his companions and the man of Banū Asad did not give anything to anyone from the property he received. When Mu'āwiyah was informed about it, he said : Al-Miqdām is a generous man ; his hand is wide enough (for generosity). The man of Banū Asad withholds his things in a good manner.

(4120) Abū al-Malīḥ b. Usāmah quoting his father said : The Apostle of Allah (may peace be upon him) forbade (the use of) the skins of beasts of prey.³⁵⁵¹

Chapter 1545

WEARING SANDALS

(4121) Jābir said : We were with the Prophet (may peace be upon him) on a journey. He said : Make a general practice of wearing sandals, for a man keeps riding as long as he wears sandals.³⁵⁵²

(4122) Anas said : The sandals of the Prophet (may peace be upon him) had two thongs.³⁵⁵³

(4123) Jābir said : The Apostle of Allah (may peace be upon him) forbade that a man should put on sandals while standing.³⁵⁵⁴

(4124) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : None of you should walk with one sandal, but should wear a pair or should

3551 It is forbidden to use the skins of the beasts of prey, even if they are tanned. These skins create pride and conceit in man. Those who make a show of their wealth use such skins.

3552 It means that by wearing sandals the movement of a man becomes easier. The sandals also protect the feet from toughness or thorns on the road. So it is here compared with riding on an animal.

3553 One thong was between the long toe and the one beside it ; the other thong was between the middle toe and the one beside it.

3554 If a man wears sandals while sitting, it becomes easier and comfortable. But it is allowed to wear them while standing if it involves no hardship.

put off both of them.³⁵⁵⁵

(4125) Jābir reported the Apostle of Allah (may peace be upon him) as saying : When the thong of one of you is cut off, he should not walk with one sandal till he repairs his thong;³⁵⁵⁶ he should not walk with one shoe,³⁵⁵⁷ or ear with his left hand.³⁵⁵⁸

(4126) Ibn 'Abbās said : It is part of the *sunnah* that when a man sits down, he should take off his sandals and place them at his side.³⁵⁵⁹

(4127) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When one of you puts on sandals, he should put on the right one first, and when he takes them off, he should take off the left one first ; so that the right one should be the first to be put on and the last to be taken off.

(4128) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) liked to begin with the right side as far as possible in all his conditions : in his purification, and combing.³⁵⁶⁰ The narrator Muslim added : "in using tooth-stick," and he did not mention "in all his conditions".

Abū Dāwūd said : Shu'bah transmitted it from Mu'adh, but did not mention "his tooth-stick."

(4129) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When you put on (a garment) and when you perform ablution, you should begin with your right side.

Chapter 1546

BEDDING

(4130) Jābir b. 'Abd Allah said : The Apostle of Allah (may peace be upon him) mentioned bedding and said : There should be bedding for a man, bedding for his

3555 Sandals are designed to protect feet from dust and thorns. If a man wears only one sandal, he will be doing an injustice to the other foot. Besides, the purpose of wearing sandals is defeated by wearing a single sandal.

3556 A man feels unrest and inconvenience in walking with one sandal when the thong of one of the sandals is cut off. He should get it repaired and wear both the shoes

3557. The shoe is also like a sandal. Hence one should wear a pair of shoes or put off both of them.

3558. It is commendable to eat or drink with the right hand except when there is some valid reason to eat or drink with the left hand.

3559. One should place the sandals at one's left side, and not at the right side, or exactly before him.

3560. It is commendable to begin with the right side while wearing a garment, sandals, combing and using the tooth-stick.

wife, and a third for a guest, but a fourth for the devil.³⁵⁶¹

(4131) Jābir b. Samurah said : When I came to the Prophet (may peace be upon him) in his house, I saw him sitting reclining on a pillow. The narrator Ibn al-Jarrāh added : "on his left side".

Abū Dāwūd said : Ishāq b. Manṣūr transmitted it from Isrā'il, also mentioning the words "on his left side".

(4132) Sa'īd b. 'Amr al-Qurashī quoting his father said : Ibn 'Umar (once) saw some fellow travellers of the Yemen. They had their saddles (on camels) of leather. He said : If anyone likes to see the fellow travellers most resembling to the Companions of the Apostle of Allah (may peace be upon him), he should see them.³⁵⁶²

(4133) Jābir said : The Apostle of Allah (may peace be upon him) said to me : Have you made cushions ? I said : How can we afford cushions ? He said : Soon you will have cushions.³⁵⁶³

(4134) 'Ā'ishah said : The pillow of the Apostle of Allah (may peace be upon him) on which he slept at night (according to the version of Ibn Manī') was of leather stuffed with palm fibre (according to the agreed version).

(4135) 'Ā'ishah said : The bedding of the Apostle of Allah (may peace be upon him) consisted of leather stuffed with palm fibre.³⁵⁶⁴

(4136) Umm Salamah said that her bedding was in front of the place of prayer of the Prophet (may peace be upon him).

Chapter 1547

HANGING CURTAINS

(4137) 'Abd Allah b. 'Umar said : The Apostle of Allah (may peace be upon him) came to Fāṭimah and found a curtain hanging at her door ; so he did not enter. Whenever he entered (the house), he would visit her first. Then 'Alī came and found that Fāṭimah was grieved. He asked : What is the matter with you ? She replied : The Apostle of Allah (may peace be upon him) came to me but did not enter (the house). 'Alī then

3561. This shows that a man should not have bedding more than what is necessary for him in the house. It suggests fondness for worldly goods or a desire to exhibit his property. Such practices are blameworthy and should be avoided.

3562. This shows that saddles and beddings should be made of leather. But it is commendable and not necessary.

3563. This refers to a prediction made by the Prophet (may peace be upon him). The Companions had comfortable beddings after the expansion of conquests. This shows that the use of mattress and of cushions is permissible.

3564. These traditions indicate that it is permissible to use mattress, pillow and bedding of leather.

came to him and said : Apostle of Allah, Fāṭimah felt it heavy on her that you came to visit her but did not enter upon her. He replied : What have I to do with this world ? What have I to do with prints and figures (on the curtain) ? He ('All) then went to Fāṭimah and informed her about the saying of the Apostle of Allah (may peace be upon him). She said : Ask the Apostle of Allah (may peace be upon him) what he orders me about it. He (the Prophet) said : Tell her that she must send it to so-and-so³⁵⁶⁵

(4138) The tradition mentioned above has also been transmitted through a different chain of narrators by Ibn Fuḍail on his father's authority. This version has: "The curtain was embellished."

Chapter 1548

FIGURE OF A CROSS IN THE GARMENT

(4139) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) never left in his house anything containing the figure of a cross without destroying it.³⁵⁶⁶

Chapter 1549

PICTURES

(4140) 'All reported the Prophet (may peace be upon him) as saying : The angels do not enter a house which contains a picture,³⁵⁶⁷ a dog,³⁵⁶⁸ or a man who is impure by sexual defilement.³⁵⁶⁹

(4141) Abū Ṭalḥat al-Anṣārī said : I heard the Prophet (may peace be upon him) say : The angels do not enter a house which contains a dog or a picture. Zaid b. Khālid al-Juhanī said to Sa'īd b. Yasār al-Anṣārī, the transmitter of this tradition : Go with me to 'Ā'ishah, Mother of the Faithful, so that we ask her about it. So we went and said to her : Mother of the Faithful, Abū Ṭalḥah has transmitted to us a tradition

3565. The Prophet (may peace be upon him) did not like embellished curtains. The persons to whom he ordered to send this curtain might be poor and needed clothing.

3566. Christians believe that the Jews crucified Jesus on the cross. They made models of it and drew its pictures on paper and garments. The cross is a sacred symbol for them. It is a part of their faith. According to the Muslims' belief, Jesus was not crucified but lifted to heaven. Hence the Prophet (may peace be upon him) mitigated its fig.-res.

3567. This refers to the pictures of animate objects. The drawing of pictures of inanimate objects is allowed. The pictures of animate objects drawn on cushions and floor are trodden down by feet

3568. The dog kept for guarding agricultural crops, sheep and for hunting are allowed.

3569. This refers to a man who is accustomed to abandon washing after sexual defilement for long. One who does so occasionally is an exception to it.

so-and-so. Have you heard the Prophet (may peace be upon him) mentioning that ? She replied : No but I tell you what I saw him doing. The Apostle of Allah (may peace be upon him) went on an expedition and I was waiting for his return. I got a carpet which I hung as a screen on a stick over the door. When he came I received him and said : Peace be upon you, Apostle of Allah, His mercy and His blessings. Praise be to Allah Who gave you dominance and respect. Then he looked at the house and saw the carpet; and he did not respond to me at all. I found (signs of) disapproval in his face. He then came to the carpet and tore it down. He then said : Allah has not commanded us to clothe stones and clay out of the sustenance He has given us. She said : I then cut it to pieces and made two pillows out of it and stuffed them with palm fibre, and he did not disapprove of it to me.³⁵⁷⁰

(4142) The tradition mentioned above has also been transmitted by Suhail through a different chain of narrators like the previous one. This version has : ! said : Mother, he has told me that the Prophet (may peace be upon him) had said. He also said the words ; Sa'id b. Yasār client of Banū al-Najjār.

(4143) Abū Ṭalḥah reported the Apostle of Allah (may peace be upon him) as saying : The angels do not enter the house which contains a picture. Busr. (b. Sa'id), the transmitter of this tradition, said : Zaid (b. Khālid al-Juhanī) then fell ill and we paid him a sick visit. There was a curtain with a picture hanging at his door. I then said to 'Ubaid Allah al-Khawlanī, the step-son of Maimūnah, wife of the Prophet (may peace be upon him) : Did Zaid not tell us about pictures on the first day ? 'Ubaid Allah said : Did you not hear him when he said : Except a figure on a garment.³⁵⁷¹

(4144) Jābir said : The Prophet (may peace be upon him) ordered 'Umar b. al-Khaṭṭāb who was in al-Baṭḥā' at the time of the conquest (of Mecca) to visit the Ka'bah and obliterate all images in it. The Prophet (may peace be upon him) did not enter it until all the images were obliterated.

(4145) Ibn 'Abbās said : Maimūnah, wife of the Prophet (may peace be upon him), reported him as saying : Gabriel (peace be upon him) promised to visit me last night, but he did not visit me. Then it occurred to him that there was a pup under his bed. So he ordered and it was turned out. He then got water in his hand and sprinkled

3570. This shows that a garment bearing picture can be used in making pillows or cushions where the pictures are trodden and disgraced.

3571. The pictures of full size of animate objects are forbidden by the consensus of opinion of Muslim scholars. There is a difference of opinion about the figures on a curtain or garment. First, it is permissible absolutely, as this tradition shows. Secondly, it is forbidden absolutely. Thirdly, if the figure is in its full size, it is forbidden. But if its head has been removed, and the parts have been drawn separate from each other, the drawing of such a figure is allowed. Fourthly, if the figure is trodden and disgraced, it is allowable. In case it is drawn on a curtain, honoured and respected, such a picture is prohibited. (*Awn al-Ma'būd*, IV, 122).

it on its place. When Gabriel (may peace be upon him) met him, he said : We do not enter a house which contains a dog or a picture. When the morning came, the Prophet (may peace be upon him) ordered to kill dogs. He ordered to kill the dog which guarded a small orchard, and left the dog which guarded the big orchard.³⁵⁷²

(4146) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Gabriel (peace be upon him) came to me and said : I came to you last night and was prevented from entering simply by the fact that there were images at the door, for there was a figured curtain with images on it in the house, and there was a dog in the house. So order that the head of the image which is in the house be cut off so that it may become like the form of a tree ; order that the curtain be cut up and made into two cushions spread out on which people may tread ; and order that the dog be turned out. The Apostle of Allah (may peace be upon him) then did so. The dog belonged to al-Ḥasan or al-Ḥusain and was under their couch. So he ordered and it was turned out.

Abū Dāwūd said : *Al-Nadd* means a thing on which clothes are placed like a couch.

3572. A small garden of orchard can be guarded without a dog, but a big garden cannot be guarded without a dog. Hence the Prophet (may peace be upon him) ordered to leave the dogs which guarded big orchards.

XXVIII KITĀB AL-TARAJJUL

[BOOK OF COMBING THE HAIR]

Chapter 1550

(4147) 'Abd Allah b. Mughaffal said : The Apostle of Allah (may peace be upon him) forbade combing the hair except every second day.³⁵⁷³

(4148) 'Abd Allah b. Buraidah said : A man from the Companions of the Prophet (may peace be upon him) travelled to Fuḍālah b. 'Ubaid when he was in Egypt. He came to him and said : I have not come to you to visit you. But I and you heard a tradition from the Apostle of Allah (may peace be upon him). I hope you may have some knowledge about it. He asked : What is it ? He replied : So and so. He said : Why is it I see you dishevelled while you are the ruler of this land ? He said : The Apostle of Allah (may peace be upon him) has forbidden us to indulge much in luxury. He said : Why is it I see you unshod ? He replied : The Prophet (may peace be upon him) used to command us to go barefoot at times.³⁵⁷⁴

(4149) Abū Umāmah (Iyās b. Tha'labah) said : The Companions of the Apostle of Allah (may peace be upon him) mentioned this word before him. The Apostle of Allah (may peace be upon him) said : Listen, listen !³⁵⁷⁵ Wearing old clothes is a part of faith, wearing old clothes is a part of faith.³⁵⁷⁶

Abū Dāwūd said : He is Abū Umāmah b. Tha'labat al-Anṣārī.

3573. This tradition shows that a Muslim should not always remain engaged in his decoration, combing the hair and beauty. The Prophet (may peace be upon him) has forbidden them to indulge much in luxury. They may do so at times on alternate days.

3574. It is not a binding command to go barefoot at all times. Since a Muslim is a fighter in the path of Allah (*mujaḥhid*), he should not lead a luxurious life. His life must be simple and austere. But it does not mean that he should be dirty and dishevelled. Hence the Prophet (may peace be upon him) forbade them to indulge much in luxury and go barefoot at times. But he also commanded them to remain neat and clean.

3575. Literally, "Don't you listen, don't you listen."

3576. This means observing austerity in clothing. The Prophet (may peace be upon him) laid emphasis on wearing simple clothes and avoiding luxury, pomp and show.

Chapter 1551

RECOMMENDATION FOR USING PERFUME

(4150) Anas b. Mālik said: The Prophet (may peace be upon him) had *sikkah*³⁵⁷⁷ with which he perfumed himself.³⁵⁷⁸

Chapter 1552

SETTING THE HAIR RIGHT

(4151) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : He who has hair should honour it.³⁵⁷⁹

Chapter 1553

DYE OF WOMEN

(4152) Karīmah, daughter of Hammām, told that a woman came to 'Ā'ishah (Allah be pleased with her) and asked her about dyeing with henna. She replied : There is no harm, but I do not like it. My beloved, the Apostle of Allah (may peace be upon him), disliked its odour.³⁵⁸⁰

Abū Dāwūd said : She meant the colour of hair of the head.

(4153) 'Ā'ishah told that when Hind, daughter of 'Utbah, said : Prophet of Allah, accept my allegiance, he replied ; I shall not accept your allegiance till you make a difference to the palms of your hands ; for they look like the paws of a beast of prey.³⁵⁸¹

(4154) 'Ā'ishah said : A woman made a sign from behind a curtain to indicate that she had a letter for the Apostle of Allah (may peace be upon him). The Prophet (may peace be upon him) closed his hand, saying ; I do not know this is a man's or a

3577. A kind of perfume of super quality made from a black substance mixed with musk. Obviously here it refers to the container or a case of perfume.

3578. This shows that the Prophet (may peace be upon him) liked perfume very much. It is commendable to use perfume by the Muslims.

3579. The honour of hair is its combing and setting it right. The Prophet (may peace be upon him) disliked dishevelled hair.

3580. The woman asked about the hair colour and dyeing hands with henna. Women are allowed to dye their hair with henna. The Prophet (may peace be upon him) did not like it personally for its bad smell. But henna is not a perfume ; it is a dye.

3581. This shows that women should dye their hands with henna to distinguish their hands from those of men. Men are not allowed to dye their hands with henna.

woman's hand. She said : No, a woman. He said : If you were a woman, you would make a difference to your nails, meaning with henna.³⁵⁸²

Chapter 1554

ADDING FALSE HAIR

(4155) Ḥumaid b. 'Abd al-Rahmān said that he heard Mu'āwiyah b. Abī Sufyān say during the *Hajj* when he was on the pulpit and took a lock of hair which was in the hand of the guard, saying : O people of Medina, where are your scholars ? I heard the Apostle of Allah (may peace be upon him) forbidding such a thing as this and he said : The children of Isrā'il perished when their women practised it.³⁵⁸³

(4156) 'Abd Allah said : The Apostle of Allah (may peace be upon him) cursed the woman who adds some false hair and the woman who asks for it, the woman who tattoos and the woman who asks for it.³⁵⁸⁴

(4157) 'Abd Allah (b. Mas'ūd) said : Allah has cursed the women who tattoo and the women who have themselves tattooed, the women who add false hair (according to the version of Muḥammad b. 'Isā) and the women who pluck hairs from their faces (according to the version of 'Uthmān). The agreed version then goes : The women who make spaces between their teeth for beauty, changing what Allah has created. When a woman of Banū Asad called Umm Ya'qūb, who read the Qur'ān (according to the version of 'Uthmān) heard it, she came to him (according to the agreed version) and said : I have heard that you have cursed the women who tattoo, those who have themselves tattooed, those who add false hair (according to the version of Muḥammad), those who pluck hairs from their faces, and those who make spaces between their teeth (according to the agreed version), for changing what Allah has created (according to the version of 'Uthmān). He said : Why should I not curse those whom the Apostle of Allah (may peace be upon him) had cursed and those who were mentioned in Allah's Book ? She said : I have read it from cover to cover and have not found in it. He said : I swear by Allah, if you had read it, you would have found it. He then read : What the Apostle has brought you accept, and what he has forbidden you refrain from it.³⁵⁸⁵ She said : I find some of these things in your wife.

582. The Prophet (may peace be upon him) did not touch the hands of women while accepting the oath of alliance. He only saw the hand of the woman and asked her to dye it with henna.

3583 This shows that adding the hair of another person, whether false or genuine, is forbidden. The Prophet (may peace be upon him) cursed the women who added false hair to their hair.

3584. Tattooing is also unlawful like adding false hair. The women who tattoo and the women who have themselves tattooed have been cursed.

3585. Qur'ān, lix. 7.

He said : Enter (the house) and see. She said : I then entered (the house) and came out. He asked : What did you see ? She said : I did not see (anything). He said : Had it been so, she would not have been with us.³⁵⁸⁶ This is according to the version of 'Uthmān.

(4158) Ibn 'Abbās said : The woman who supplies false hair and the one who asks for it, the woman who pulls out hair for other people and the woman who depilates herself, the woman who tattoos and the one who has it done when there is no disease to justify it have been cursed.

Abū Dāwūd said : *Wāṣilah* means the woman who adds false hair to the hair of women ; *mustawṣilah* means the one who asks for adding the hair to her hair ; *nāmiṣah* means a woman who plucks hair from the brow until she makes it then ; *mutanam-miṣah* means the woman who depilates herself ; *wāshimah* is a woman who tattoos in the face with antimony or ink ; *mustawshimah* is a woman with whom it is done.

(4159) Sa'id b. Jubair said : There is no harm in fastening the hair with silk or woollen threads.

Abū Dāwūd said : It appears that he held the view that what is prohibited is the adding of the hair of women.

Abū Dāwūd said : Aḥmad (b. Ḥanbal) used to say : There is no harm in tying the hair with silk or woollen threads.

Chapter 1555

RETURN OF PERFUME

(4160) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone is presented some perfume, he should not return it, for it is a thing of good fragrance and light to bear.³⁵⁸⁷

Chapter 1556

ON A WOMAN WHO USES PERFUME WHEN SHE GOES OUT

(4161) Abū Mūsā reported the Prophet (may peace be upon him) as saying : If a woman uses perfume and passes the people so that they may get its odour, she is so-

3586. This shows that adding false hair, tattooing, making space between teeth for beauty and plucking hair from the face—all are forbidden in Islam.

3587. It is commendable to accept perfume when offered by someone. It should not be returned or rejected for it bears good fragrance and is also light for carrying.

and-so, meaning severe remarks.³⁵⁸⁸

(4162) Abū Hurairah said that a woman met him and he found the odour or perfume in her. Her clothes were fluttering in the air. He said : O maid-servant of the Almighty, are you coming from the mosque ? She replied : Yes. He said : For it did you use perfume ? She replied : Yes. He said : I heard my beloved Abū al-Qāsim (may peace be upon him) say : The prayer of a woman who uses perfume for this mosque is not accepted until she returns and takes a bath like that of sexual defilement³⁵⁸⁹ (perfectly).

Abū Dāwūd said : *Al-iḡḡār* means dust.

(4163) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If a woman fumigates herself with perfume, she must not attend the night prayer with us.

Ibn Nufail said : 'Ishā' means night prayer.

Chapter 1557

USE OF *KHALŪQ*³⁵⁹⁰ BY MEN

(4164) 'Ammār-b. Yāsir said : I came to my family at night (after a journey) with my hands chapped and they perfumed me with saffron. In the morning I went to the Prophet (may peace be upon him) and gave him a greeting, but he did not respond to me nor did he welcome me. He said : Go away and wash this off yourself. I then went away and washed it off me. I came to him but there remained a spot of it on me. I give him a greeting, but he did not respond to me nor did he welcome me. He said : Go away and wash it off yourself. I then went away and washed it off me. I then came and gave him a greeting. He responded to me and welcomed me, saying : The angels do not attend the funeral of an unbeliever bringing good to it, nor a man who smears himself with saffron,³⁵⁹¹ nor a man who is sexually defiled. He said : He permitted the man who is sexually defiled to perform ablution when he sleeps, eats or

3588 This tradition shows that women should not use the perfume whose odour spreads widely so that the people are attracted by it.

3589 This shows that a woman should not go to the mosque with perfume. If she goes, she must remove it.

3590. *Khalūq*. It is a kind of perfume composed of saffron and other ingredients. It is generally used by women. Hence the Prophet (may peace be upon him) forbade men to use it. Some traditions allow its use. But they seem to have been abrogated by the traditions which prohibited it.

3591. The perfume called *khalūq* is composed of saffron. The Prophet (may peace be upon him) forbade men to use saffron, for it is a perfume peculiar to women.

drinks.³⁵⁹²

(4165) The tradition mentioned above has also been transmitted by 'Ammār b. Yāsir through a different chain of narrators. This version has : 'Ammār said : I used *khalāq*. The first version is more perfect ; it mentioned "taking a bath". Ibn Juraij said : I said to 'Umar (a transmitter) : They might be wearing *ihram*. (robe of pilgrim) ? He replied : No, they were residents.³⁵⁹³

(4166) Al-Rabī' b. Anas, quoting his two grandfathers, said : We heard Abū Mūsā say : The Apostle of Allah (may peace be upon him) said : Allah does not accept³⁵⁹⁴ the prayer of a man who has any *khalāq* (perfume composed of saffron) on his body.³⁵⁹⁵

Abū Dāwūd said : His grandfathers were Zaid and Ziyād.

(4167) Anas said : The Apostle of Allah (may peace be upon him) forbade men to use saffron.³⁵⁹⁶ Ismā'il's version has : "(forbade) man to use saffron"

(4168) 'Ammār b. Yāsir reported the Apostle of Allah (may peace be upon him) as saying : The angels³⁵⁹⁷ do not come near three : the dead body of the unbeliever, one who smears himself with *khalāq*, and the one who is sexually defiled except that he performs ablution.

(4169) Al-Walīd b. 'Uqbah said : When the Prophet of Allah (may peace be upon him) conquered Mecca, the people of Mecca began to bring their boys and he would invoke a blessing on them and rub their heads. I was brought, but as I had been perfumed with *khalāq*, he did not touch me because of the *khalāq*.³⁵⁹⁸

(4170) Anas b. Mālik said : A man came to the Apostle of Allah (may peace be upon him) and he had the mark of yellowness (of saffron). The Prophet (may peace be upon him) rarely mentioned a thing which he disliked before a man. When he went away, he said : Would that you tell this man that he should wash this off him.

3592. A man who is sexually defiled should wash himself immediately. If he cannot do so for some valid reason, he should perform ablution.

3593. Ibn Juraij meant that the use of *khalāq* might be prohibited owing to *ihram*. But 'Umar refuted this presumption.

3594. Meaning that his prayer is not as perfect as ought to be because of the use of *khalāq*.

3595 This does not mean that the duty of prayer is not performed by him. It means that he performed the duty, but was not rewarded for it. Some scholars are of opinion that this is a threat for using *khalāq*. By using *khalāq* a man resembles women.

3596. This applies to their clothing and bodies, as it is a female custom. According to Abū Ḥanīfah and al-Shāfi'i, the use of saffron by men on their bodies and clothes is forbidden. According to Mālik, its use on body is forbidden but not on clothes ('*Awn al-Ma'būd*, IV, 130).

3597. The angels here refer to the angels of mercy, not the angels of punishment or those who keep the record of man's actions.

3598. As *khalāq* was the perfume of women, the Prophet (may peace be upon him) did not approve of its use by men. He did not even touch a boy who was perfumed with *khalāq*.

Chapter 1558

EXTENT TO WHICH THE HAIR SHOULD HANG

(4171) Al-Barā' said: I did not see any man with locks hanging down to shoulders in a red robe more beautiful than the Apostle of Allah (may peace be upon him). Muḥammad b. Sulaimān added: He had hair which touched his shoulders.³⁵⁹⁹

Abū Dāwūd said: Isrā'il also transmitted it in a similar way from Abū Ishāq saying: "(his hair) touched his shoulders". Shu'bah said: (His hair) reached the lobes of his ears.

(4172) Al-Barā' said: The Apostle of Allah (may peace be upon him) had hair which reached the lobes of his ears.

(4173) Anas said: The hair of the Apostle of Allah (may peace be upon him) were up to the lobes of his ears.

(4174) Anas b. Mālik said: The hair of the Apostle of Allah (may peace be upon him) were halfway down his ears.

(4175) 'Ā'ishah said: The hair of the Apostle of Allah (may peace be upon him) were above *wafrah* and below *jummaḥ*.³⁶⁰⁰

Chapter 1559

PARTING OF THE HAIR

(4176) Ibn 'Abbās said: The people of the Book used to let their hair hang down, and the polytheists used to part their hair. The Apostle of Allah (may peace be upon him) liked to conform with the People of the Book in matters about which he had received no command. Hence the Apostle of Allah (may peace be upon him) let his forelock hang down but afterwards he parted it.³⁶⁰¹

(4177) 'Ā'ishah said: When I parted the hair of the Apostle of Allah (may peace

3599 There are three names of the hair in Arabic: *jummaḥ* which hang down to the shoulders and touch them; *wafrah*, which reach the lobe of the ear; *limmaḥ* which hang down as far as ears but do not touch the shoulders. They remain hanging between the ears and shoulders. The Prophet (may peace be upon him) grew the hair of his head variably at various times: sometimes up to the lobes of his ears and sometimes up to his shoulders. It is commendable for men to grow hair up to the lobes of ears and at most hang them up to shoulders. But one should not hang them down the shoulders.

3600. For *wafrah* and *jummaḥ* see last footnote (3599).

3601. The Prophet (may peace be upon him) imitated the People of the Book in cases where he did not receive any revelation. Hence he hung down his forelocks. Later on he made a parting from his crown on the basis of revelation or by his own *ijtihad*.

be upon him) I made a parting from the crown of his head and let his forelock hang between his eyes.³⁶⁰²

Chapter 1560

GROWING LONG HAIR

(4178) Wā'il b. Hujr said : I came to the Prophet (may peace be upon him) and I had long hair. When the Apostle of Allah (may peace be upon him) saw me, he said : Evil, evil ! He said : I then returned and cut them off. I then came to him in the morning. He said (to me) ; I did not intend to do evil to you. This is much better.³⁶⁰³

Chapter 1561

PLAITING THE HAIR BY A MAN

(4179) Umm Hānī said : The Prophet (may peace be upon him) came to Mecca and he had four plaits of hair.³⁶⁰⁴

Chapter 1562

SHAVING THE HEAD

(4180) 'Abd Allah b. Ja'far said : The Prophet (may peace be upon him) gave the children of Ja'far three days' time to visit them. He then came to visit them, and said : Do not weep over my brother after this day. He said : Call to me the children of my brother. We were brought to him as if we were chicken. He said : Call a barber to me. He then ordered and our heads were shaved.³⁶⁰⁵

3602. It is commendable to part the hair in the middle of the head.

3603. This shows that growing long hair is disapproved. One should hang them as far as the shoulders and not beyond that.

3604. This tradition indicates that a man is allowed to have plaits of hair, if necessary.

3605. After the death of Ja'far, the mother of his children could not look after their hair. Hence the Prophet (may peace be upon him) asked the barber to shave their heads. The Prophet (may peace be upon him) disliked ugliness and dishevelled hair. One should either comb the hair or shave them.

Chapter 1563

LOCK OF HAIR

(4181) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) forbade *qaza'*. *Qaza'* means having part of a boy's head shaved and leaving part unshaven.³⁶⁰⁶

(4182) Ibn 'Umar said : The Prophet (may peace be upon him) forbade *qazu*, which means that the head of a boy is shaved and a lock is left.

(4183) Ibn 'Umar said : The Prophet (may peace be upon him) saw a boy with part of his head shaved and part left unshaven. He forbade them to do that, saying : Shave it all or leave it all

Chapter 1564

CONCESSION FOR KEEPING LOCK OF HAIR

(4184) Anas b. Mālik said : I had a hanging lock of hair. My mother said to me : I shall not cut it, for the Apostle of Allah (may peace be upon him) used to stretch it out and hold it.³⁶⁰⁷

(4185) Al-Ḥajjāj b. Ḥassān said : We entered upon Anas b. Mālik. My sister al-Mughīrah said : You were a boy in those days and you had two locks of hair. He (Anas) rubbed your head and invoked blessing on you. He said : Shave them (i.e. the locks) or clip them, for this is the fashion of the Jews.³⁶⁰⁸

Chapter 1565

CLIPPING THE MOUSTACHES

(4186) Abū Hurairah reported the Prophet (may peace be upon him) as saying : The inborn characteristics of man are five. Another version says : Five things are of inborn characteristics of man : circumcision, shaving the pubes, plucking out hair

3606. This shows that shaving a part of the head and leaving a part is forbidden. It is also prohibited to leave the locks of hair after shaving a part of the head.

3607. This shows that keeping a lock of hair is permissible when the head is not shaven. It is prohibited to keep a lock if a part of the head is shaven.

3608. Anas b. Mālik forbade to keep locks for its resemblance with the Jews. But the former tradition shows that he had himself a lock of hair. It may be explained by saying that keeping one lock of hair is permissible and not more.

under the armpit, paring the nails and clipping the moustaches.³⁶⁰⁹

(4187) 'Abd Allah b. 'Umar said : The Apostle of Allah (may peace be upon him) commanded to clip the moustaches and grow the beard long.³⁶¹⁰

(4188) Anas b. Mālik said : The Apostle of Allah (may peace be upon him) fixed forty days to shave the pubes, paring the nails, clipping the moustaches, and plucking hair under the armpit.³⁶¹¹

Abū Dāwūd said : Ja'far b. Sulaimān transmitted it from Abū 'Imrān on the authority of Anas. In this version he did not mention the Prophet (may peace be upon him). He said : Forty days were fixed for us. This is a more correct version.

(4189) Jābir said : We used to grow beards long except during the *Hajj* or *'Umrah*.

Abū Dāwūd said : *Istiḥḍād* means to shave the pubes.

Chapter 1566

PLUCKING OUT GREY HAIR

(4190) 'Amr b. Shu'aib, on his father's authority, told that his grandfather report-

3609. The Arabic word is *fiṣrah*. It means that a man likes these things by nature. There is no need to teach him to practise them. These five characteristics are innate in man for they are necessary for cleanliness. No cleanliness is perfect without these things :

(1) *Circumcision*. It is necessary for removing the dirt and drops of urine. It also enhances pleasure in sexual intercourse. Circumcision is recommended and not obligatory.

(2) *Shaving the pubes*. The pubes should be cleaned within forty days. It is a sin if a man does not shave them within this period. The hair may be shaved or cleaned by hair removing paste.

(3) *Plucking out hair under the armpits*. These hair should be removed within forty days with a razor or a paste.

(4) *Paring the nails*. It is a part of cleanliness. Nails collect dirt under them. Hence a Muslims should clip his nails regularly.

(5) *Clipping the moustaches*. One may shave or clip the moustaches. There is a difference of opinion among scholars on shaving or clipping them. Some Companions clipped them and others shaved them.

3610. It is commendable to clip the moustaches and grow the beard to the extent of one handful. The Prophet (may peace be upon him) used to take something off the side and the bottom of his beard. Ibn 'Umar used to hold his beard handful and cut it beyond that during *Hajj*.

3611. A man is not to let more than forty days elapse between the times he clips the moustaches, pares the nails, plucks out hair under the armpits, and shaves the pubes. The time-limit of forty days is maximum. It means that one should clean these things and remove the hair within forty days. Some traditions indicate that the Prophet (may peace be upon him) used to pare nails and clip moustaches every week, pluck out the hair under the armpits after forty days and shave the pubes after twenty days. It is commendable to clean these things every week.

ed the Apostle of Allah (may peace be upon him) as saying : Do not pluck out grey hair. If any believer grows a grey hair in Islam, he will have light on the Day of Resurrection. (This is Sufyān's version.) Yaḥyā's version says : Allah will record on his behalf a good deed for it, and will blot out a sin for it.³⁶¹²

Chapter 1567

HAIR DYE

(4191) Abū Hurairah reported the Prophet (may peace be upon him) as saying : Jews and Christians do not dye (their beards), so act differently from them.³⁶¹³

(4192) Jābir b. 'Abd Allah said : Abū Quḥāfah³⁶¹⁴ was brought on the day of the conquest of Mecca with head and beard white like hyssop. The Apostle of Allah (may peace be upon him) said : Change this with something, but avoid black.³⁶¹⁵

(4193) Abū Dharr reported the Apostle of Allah (may peace be upon him) as saying : The best things with which grey hair are changed are henna and *katam*.³⁶¹⁶

(4194) Abū Rimthah said : I went with my father to the Prophet (may peace be upon him). He had locks hanging down as far as the lobes of the ears stained with henna, and he was wearing two green garments.

(4195) The tradition mentioned above has also been transmitted by Abū Rimthah through a different chain of narrators. This version adds : My father said to him (the Prophet): Show me what is on your back, for I am a physician. He (the Prophet) said: You are only a soother. Its physician is He Who has created it.³⁶¹⁷

(4196) Abū Rimthah said : I and my father came to the Prophet (may peace be upon him). He said to a man or to my father : 'Who is this ? He replied : He is my

3612. This shows that a Muslim should not pluck out grey hair, for they are a sign of mercy from Allah.

3613. It is commendable to dye beard with yellow or red colour and one should avoid colouring it with black dye. Women should also avoid dyeing their hair black.

3614. Abū Bakr's father.

3615. This shows that dyeing hair with black dye is forbidden. But its use by women is disputed.

3616. *Katam*. These are the leaves of a tree (*mimosa flava*). It grows in the Yemen. This dye applied with henna to the hair is said to preserve its original colour. Its colour is black with the touch of redness. Henna and *katam* are the best things used for dyeing hair.

3617. This refers to the "Seal of Prophethood" that was on the back of the Prophet (may peace be upon him).

son. He said : Do not commit a crime on him.³⁶¹⁸ He had stained his beard with henna.

(4197) Thābit said that Anas was asked about the hair-dye of the Prophet (may peace be upon him). He replied : He did not dye his hair, but Abū Bakr and 'Umar dyed their hair.³⁶¹⁹

Chapter 1568

YELLOW DYE

(4198) Ibn 'Umar said : The Prophet (may peace be upon him) used to wear tanned leather sandals and dye his beard yellow with *wars*³⁶²⁰ and saffron.³⁶²¹

(4199) Ibn 'Abbās said : When a man who had dyed himself with henna passed by the Prophet (may peace be upon him), he said : How fine this is ! When another man who had died himself with henna and *katam* passed by, he said : This is better than that. Then another man who had dyed himself with yellow dye, passed by, he said : This is better than all that.

Chapter 1659

BLACK DYE

(4200) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : At the end of time there will be people who will use this black dye like the

3618. The Arabs believed that parents or their children would bear the burden of their crimes. The Prophet (may peace be upon him) told that every man would bear the burden of his actions. No one will be responsible for the actions of another man. He will be responsible for his crime and not his son. So he should avoid committing any crime.

3619. This tradition of Anas contradicts other traditions which indicate that the Prophet (may peace be upon him) used to dye his hair with saffron, *wars* and sometimes with henna. It is probable that Anas did not have the knowledge about the dye of the Prophet (may peace be upon him). Besides, these traditions are sounder and stronger than this tradition of Anas. Thus there is no contradiction between this tradition and others.

3620. A kind of herb of yellow colour found in the Yemen. It is used for dyeing.

3621. To conciliate this tradition with that of Anas it is said that the Prophet (may peace be upon him) might not have used dye as a habit regularly. He might have used it to indicate its permissibility. Further, Anas might have seen the Prophet (may peace be upon him) with light eye and prevailing hoary hair. By this he might have understood that the Prophet (may peace be upon him) did not use dye.

crops of doves who will not experience the fragrance of Paradise.³⁶²²

Chapter 1570

USE OF IVORY

(4201) Thawbān, the client of the Apostle of Allah (may peace be upon him), said : When the Apostle of Allah (may peace be upon him) went on a journey, the last member of his family he saw was Fāṭimah, and the first he visited on his return was Fāṭimah. Once when he returned from an expedition she had hung up a hair-cloth, or a curtain, at her door, and adorned al-Hasan and al-Ḥusain with silver bracelets. So when he arrived, he did not enter. Thinking that he had been prevented from entering by what he had seen, she tore down the curtain, unfastened the bracelets from the boys and cut them off. They went weeping to the Apostle of Allah (may peace be upon him), and when he had taken them from them, he said : Take this o so and so's family, Thawbān. In Medina, these are my family, and I dislike that they enjoy their good things in the present life. Buy Fāṭimah a necklace of 'aṣḥb,³⁶²³ Thawbān, and two ivory bracelets.³⁶²⁴

3622. This tradition indicates that it is forbidden to use black dye. Some scholars have permitted to use it during *jihād* (fighting in the path of Allah). Others have allowed women to use it but not allowed men. Women can dye their hands and feet, but it is prohibited for men. It can, however, be used for medical treatment. Some scholars have allowed to use black dye unconditionally. They are : Sa'd b. Abī Waqqās, 'Uqbah b. 'Āmir, al-Ḥasan, al-Ḥusain, al-Jarīr and others. They contend that the tradition of Ibn 'Abbās does not prohibit the use of black dye. It only describes the condition of a people ('*Awn al-Ma'būd*, IV, 140).

3623. It might mean the tendons of the joints of animals cut into beads, or the teeth or bones of the hippopotamus. The meaning is not clear.

3624. This shows that the use of things made of ivory is permissible.

XXIX. KITĀB AL-KHĀTAM

[BOOK OF 'SIGNET-RINGS]

Chapter 1571

FASHIONING A SEAL IN THE FORM OF A RING

(4202) Anas b. Mālik said : The Apostle of Allah (may peace be upon him) wanted to write to some Persian rulers. He was told that they would not read a letter without a seal in the form of a silver ring on which he engraved "Muḥammad the Apostle of Allah".³⁶²⁵

(4203) The tradition mentioned above has also been transmitted by Anas through a different chain of narrators. This version as transmitted by 'Isā b. Yūnus adds : It remained in his hand until he died, in the hand of Abū Bakr until he died, in the hand of 'Umar until he died, and in the hand of 'Uthmān. When he was near a well, it fell down in it. He ordered to take it out, but it could not be found.

(4204) Anas said : The signet-ring of the Prophet (may peace be upon him) was of silver with an Abyssinian³⁶²⁶ stone.

(4205) Anas said : The signet-ring of the Prophet (may peace be upon him) was all of silver as was also its stone.

(4206) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) took a signet-ring of gold, and put the stone next the palm of his hand. He engraved on it "Muḥammad, the Apostle of Allah". The people then took signet-rings of gold. When he saw that they had taken them (like his ring) he threw it away and said : I shall never wear it. He then fashioned a silver ring and engraved on it "Muḥammad, the Apostle of Allah". Then Abū Bakr wore it after him, then 'Umar wore it after Abū Bakr, and then 'Uthmān wore it after 'Umar till it fell down in a well called Arīs.³⁶²⁷

3625. The Prophet (may peace be upon him) fashioned the signet-ring in 6 A. H. The engraving on the seal was in three lines, "Muḥammad," being one, "Apostle," another, and "of Allah" another. This remained with Abū Bakr, 'Umar and 'Uthmān after him. During the reign of 'Uthmān it fell down in a well, and was not found.

3626. It means that the maker of this stone was an Abyssinian or it was fashioned on the pattern of Abyssinian ring-stones. The next tradition shows that the stone of the ring of the Prophet (may peace be upon him) was of silver.

3627. An orchard near the mosque of Qubā' near Medina.

Abū Dāwūd said : The people did not disagree on 'Uthmān till the signet-ring fell down from his hand.

(4207) The tradition mentioned above has also been transmitted by Ibn 'Umar through a different chain of narrators from the Prophet (may peace be upon him). This version adds : He engraved on it "Muḥammad, the Apostle of Allah," and said : No one must engrave anything in the manner of this signet-ring of mine. He then transmitted the rest of the tradition.

(4208) The tradition mentioned above has also been transmitted by Ibn 'Umar through a different chain of narrators from the Prophet (may peace be upon him). This version adds: They searched for it but could not find it. 'Uthmān then fashioned a signet-ring and engraved on it "Muhammad, the Apostle of Allah". He used to wear it or stamp with it.³⁶²⁸

Chapter 1572

ABANDONMENT OF WEARING SIGNET-RINGS

(4209) Anas b. Mālik said that he saw a silver signet-ring on the hand of the Prophet (may peace be upon him) only for a day. The people then fashioned and wore (rings). The Prophet (may peace be upon him) then threw it away and the people also threw (them). Abū Dāwūd said : Ziyād b. Sa'd, Shu'aib and Ibn Musāfir transmitted it from al-Zuhrī. 'Alī said in their versions : "of silver".³⁶²⁹

Chapter 1573

SIGNET-RING OF GOLD

(4210) Ibn Mas'ūd said : The Prophet of Allah (may peace be upon him) disliked ten things: Yellow colouring, meaning *khalaq*, dyeing grey³⁶³⁰ hair, trailing the

3628. The narrator is doubtful.

3629. The doctors of traditions are agreed that it is a misunderstanding on the part of al-Zuhrī. The ring which the Prophet (may peace be upon him) threw was of gold and not of silver. Besides, some scholars have reconciled these traditions. They explain that the Prophet (may peace be upon him) wore the silver ring only for one day to indicate its permissibility and then he threw it away. So the people also threw the silver rings. The Prophet (may peace be upon him) wanted to keep it for himself for stamping and did not want the people to wear the rings, as they had no need of stamping. Hence Abū Dāwūd captioned this chapter alluding that it is better not to wear rings. One should not wear ring without necessity.

3630. This means dyeing with black colour. Dyeing with yellow colour is allowed.

lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing³⁶³¹ dice, using spells, except with the *Mu'awwadhāt*,³⁶³² wearing amulets,³⁶³³ withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife,³⁶³⁴ and having intercourse with a woman who is suckling a child ; but he did not declare them to be prohibited..

Abū Dāwūd said : Only the transmitters of Baṣrah have transmitted this tradition.

Chapter 1574

SIGNET-RING OF IRON

(4211) Buraidah said : A man came to the Prophet (may peace be upon him) and he was wearing a signet-ring of yellow copper. He said to him : How is it that I notice the odour of idols in you ? So he threw it away, and came wearing an iron³⁶³⁵ signet-ring. He (the Prophet) said : What is it that I see you wearing the adornment of the inhabitants of Hell ? So he threw it away. He asked : Apostle of Allah, what material I must use ? He said : Make it of silver, but do not weigh it as much as a mithqāl,³⁶³⁶

The narrator Muḥammad did not say : “ ‘Abd Allah b. Muslim,” and al-Ḥasan did not say : “al-Sulamī al-Marwāzī.”³⁶³⁷

(4212) Iyās b. al-Ḥārith b. al-Mu‘aiqib quoting his grandfather said and his grandfather from his mother's side was Abū Dhubāb : The signet-ring of the Prophet (may peace be upon him) was of iron polished with silver. Sometimes it remained in my possession. Al-Mu‘aiqib was in charge of the signet-ring of the Prophet (may peace be upon him).³⁶³⁸

(4213) ‘Alī said : The Apostle of Allah (may peace be upon him) said to me : Say : O Allah, guide me, and set me right. Remember by guidance (*hidāyah*) the showing of the straight path, and remember by setting right (*sadād*) the setting right of an arrow.

3631. The game of throwing dice is forbidden.

3632. The last two *sūrah*s of the Qur’ān are known as *al-Mu’awwadhātān*. It means that spell is lawful if the last *sūrah*s of the Qur’ān are recited or some other verse of the Qur’ān.

3633. If the name of Allah or some *sūrah* of the Qur’ān or its verse is written in the amulet it is lawful.

3634. This is called *‘aṣl*. It is not permissible without the permission of one's wife. If she permits, it is allowed. One can withdraw penis if one has intercourse with one's slave-girl.

3635. This shows that the use of iron and copper rings is disapproved.

3636. It is better if a ring weighs less than one mithqāl of silver.

3637. The narrator Muḥammad b. ‘Abd al-‘Azīz did not mention the name ‘Abd Allah b. Muslim, and al-Ḥasan did not mention the surname al-Sulamī al-Marwāzī.

3638. This shows that it is permissible to wear the iron ring if it is polished with silver.

Then pointing to the middle finger and the one next to it, he said : He forbade me to wear a signet-ring on this finger of mine or on this ('Āṣim was doubtful). He forbade me to wear *qassiyah* (*qasī* garments) and *mītharah*. Abū Burdah said : We asked 'Alī : What is *qassiyah* ? He said : These are garments imported to us from Syria or Eeynt. They are striped and marked like citrons. And *mītharah* was a thing made by women for their husbands.

Chapter 1575

WEARING THE SIGNET-RING ON THE RIGHT OR LEFT HAND

(4214) 'Alī reported from the Prophet (may peace be upon him). Sharīk said : Abū Salamah b. 'Abd al-Raḥmān told me that the Prophet (may peace be upon him) used to wear the signet-ring on his right hand.³⁶³⁹

(4215) Ibn 'Umar said : The Prophet (may peace be upon him) used to wear the signet-ring on his left hand, and put its stone next the palm of his hand.

Abū Dāwūd said : Ibn Ishāq and Usāmah b. Zaid transmitted from Nāfi' : "on his right hand".³⁶⁴⁰

(4216) Nāfi' said that Ibn 'Umar used to wear his signet-ring on his left hand.³⁶⁴¹

(4217) Muḥammad b. Ishāq said : I saw al-Ṣalt b. 'Abd Allah b. Nawfal b. 'Abd al-Muṭṭalib wearing the signet-ring on his right small finger. I asked : What is this ? He replied : I saw Ibn 'Abbās wearing his ring in this manner. He put its stone towards the upper part of his palm.³⁶⁴² Ibn 'Abbās also mentioned that the Apostle of Allah (may peace be upon him) used to wear his signet-ring in this manner.

Chapter 1576

WEARING LITTLE TINKLING BELLS ON LEGS

(4218) Ibn al-Zubair told that a woman client of theirs took al-Zubair's daughter to 'Umar b. al-Khaṭṭāb wearing bells on her legs. 'Umar cut them off and said that he had heard the Apostle of Allah (may peace be upon him) say : There is a devil

3639. There is a difference of opinion amongst scholars on this point. According to Mālik, it is commendable to wear a ring on the left hand. He disapproved of wearing it on the right hand. The other scholars hold that it is preferable to wear signet-ring on the right hand.

3640. The number of narrators who mention "on his right hand" is more than those who mention "on his left hand." The tradition indicating left hand has been narrated by a few people.

3641. This shows that one has the choice to wear the signet-ring on the right or left hand. There is no harm in wearing it on any hand.

3642. It is commendable to put the stone next the palm of the hand.

along with each bell.³⁶⁴³

(4219) Bunānah, female client of 'Abd al-Raḥmān b. Ḥayyān al-Anṣārī told that when she was with 'Ā'ishah a girl wearing little tinkling bells was brought in to her, She ordered that they were not to bring her in where she was unless they cut off her little bells. She said : I heard the Apostle of Allah (may peace be upon him) say : The angels do not enter a house in which there is a bell.

Chapter 1577

FASTENING TEETH WITH GOLD

(4220) 'Abd al-Raḥmān b. Tarafah said that his grandfather 'Arfajah b. As'ad who had his nose cut off at the battle of al-Kilāb³⁶⁴⁴ got a silver nose, but it developed a stench, so the Prophet (may peace be upon him) ordered him to get a gold nose.³⁶⁴⁵

(4221) The tradition mentioned above has also been transmitted by 'Arfajah b. As'ad through a different chain to the same effect. Yazīd said : I asked Abū al-Ashhab : Did 'Abd al-Raḥmān b. Tarafah meet his grandfather 'Arfajah ? He replied : Yes.

(4222) The tradition mentioned above has also been transmitted by 'Arfajah through a different chain of narrators to the same effect.

Chapter 1578

WEARING GOLD BY WOMEN

(4223) 'Ā'ishah said : The Prophet (may peace be upon him) got some ornaments presented by Negus as a gift to him. They contained a gold ring with an Abyssinian stone. The Apostle of Allah (may peace be upon him) turning his attention from it took it by means of a stick or his finger, then called Umāmah, daughter of Abū'l-'Āṣ, and daughter of his daughter Zainab, and said : Wear it, my dear daughter.³⁶⁴⁶

(4224) Abū Ḥurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone wants to put a ring of fire on one he loves, let him put a gold ring on him ; if anyone wants to put a necklace of fire on one he loves, let him put a gold

3643. It is forbidden to put bells on one's legs or on the neck of animals.

3644. This was a battle which took place ten years before the *Hijrah*. In this battle Banū Tamīm were engaged. These were two battles.

3645. This shows that the use of small quantity of gold is permissible for men when it is necessary for them, like getting a nose and fastening teeth.

3646. This shows that wearing gold is permissible for women.

necklace on him, and if anyone wants to put a bracelet of fire on one he loves let him put a gold bracelet on him. Keep to silver and amuse yourselves with it.³⁶⁴⁷

(4225) A sister of Hudhaifah reported the Apostle of Allah (may peace be upon him) as saying: You womenfolk, have in silver something with which you adorn yourselves. I assure you that any woman of you who adorns herself with gold which she displays will be punished for it.³⁶⁴⁸

(4226) Asmā', daughter of Yazīd, reported the Apostle of Allah (may peace be upon him) as saying: Any woman who wears a gold necklace will have a similar one of fire put on her neck on the Day of Resurrection, and any woman who puts a gold earring in her ear will have a similar one of fire put in her ear on the Day of Resurrection.³⁶⁴⁹

(4227) Mu'āwiyah b. Abī Sufyān said: The Apostle of Allah (may peace be upon him) forbade to ride on panther skins and to wear gold except a little.³⁶⁵⁰

Abū Dāwūd said: The narrator Abū Qilābah did not meet Mu'āwiyah.

3647. Here "one he loves" means one's son and not wife and daughter. Many other traditions allow women to wear gold. It is forbidden to use gold and silver pots. But men are allowed to wear silver.

3648. Such traditions as forbid women to wear gold have been abrogated.

3649. This tradition has been abrogated.

3650. The use of gold in a little quantity is permissible for men in case of necessity.

XXX. KITĀB AL-FITAN³⁶⁵¹ WA AL-MALĀHIM³⁶⁵²

[BOOK OF TRIALS AND FIERCE BATTLES]

Chapter 1579

FITAN AND THEIR PREDICTIONS

(4228) Ḥudhaifah said: The Apostle of Allah (may peace be upon him) stood among use (to give us an address) and he left out nothing that would happen up to the last hour without telling of it. Some remembered it and some forgot, and these Companions of his³⁶⁵³ have known it. When something of it which I have forgotten happens, I remember it, just as a man remembers another's face when he is away and recognises him when he sees him.³⁶⁵⁴

(4229) 'Abd Allah (b. Mas'ūd) reported the Prophet (may peace be upon him) as saying: 'Four (majestic) trials (*fitan*)³⁶⁵⁵ will take place among this community, and in their end there will be destruction.

(4230) 'Abd Allah b. 'Umar said: When we were sitting with the Apostle of Allah (may peace be upon him), he mentioned periods of trial (*fitan*), mentioning many of them, and when he mentioned the one when people should keep to their

3651. *Fitān* is plural of *fitnah*. It has various meanings, e.g. temptation, seduction, discord, commotion, civil war, testing, trial, impiety and unbelief. At the end of time the Muslim community will be put to test by a number of calamities predicted by the Prophet (may peace be upon him). These trials will be of divergent nature. The Antichrist and other forces will try to lead the Muslims astray. The Prophet (may peace be upon him) asked the Muslims to keep to the right path, and may not be misled.

3652. *Malāḥim* is plural of *malḥamah*. It means fierce battles that will take place towards the end of the world. These wars will be waged between Muslims and their enemies. It is also applied to civil wars. The Prophet (may peace be upon him) has predicted about all these wars.

3653. Another version has: "these companions of mine".

3654. The Prophet (may peace be upon him) made predictions about many events. Many Companions, and Ḥudhaifah in particular, remembered them. When these incidents took place, they remembered that the Prophet (may peace be upon him) had predicted them.

3655. Many incidents will happen before the Day of Resurrection. Here the reference is to the most important events.

houses. some asked him : Anostle of Allah, what is the trial (*fitnah*) of keeping to the houses ? He replied : It will be flight and plunder. Then will come a testing which is pleasing, its murkiness is due to the fact that it is raised by a man from the people of my house who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib³⁶⁵⁶ Then there will be the little black trial which will leave none of this community without giving him a slap and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and an infidel in the evening, so that the people will be in two camps : the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the Antichrist (Dajjāl) that day or the next.

(4231) Ḥudhaifah b. al-Yamān said : I swear by Allah, I do not know whether my companions have forgotten or have pretended to forget. I swear by Allah that the Apostle of Allah (may peace be upon him) did not omit a leader of a wrong belief (*fitnah*)—up to the end of the world—whose followers reach the number of three hundred and upwards but he mentioned to us his name, his father's name and the name of his tribe.³⁶⁵⁷

(4232) Subai' b. Khālid said : I came to Kūfah at the time when Tustar³⁶⁵⁸ was conquered. I took some mules from it. When I entered the mosque (of Kūfah), I found there some people of moderate stature, and among them was a man whom you could recognise when you saw him that he was from the people of Ḥijāz. I asked : Who is he ? The people frowned at me and said : Do you not recognise him ? This is Ḥudhaifah b. al-Yamān, the Companion of the Apostle of Allah (may peace be upon him). Then Ḥudhaifah said : People used to ask the Apostle of Allah (may peace be upon him) about good, and I used to ask him about evil. Then the people gazed at him with their eyes. He said : I know the reason why you dislike it. I then asked : Apostle of Allah, will there be an evil as it was before, after this good which Allah has bestowed on us ? He replied : Yes. I asked : Wherein does the protection from it lie ? He replied : In the sword. I asked : Apostle of Allah, what will then happen ? He replied : If Allah has in the earth a caliph who flays your back and takes your property, obey him,³⁶⁵⁹ otherwise die holding on to the stump of a tree. I asked : What will

3656. This is a metaphor indicating instability.

3657. The Prophet (may peace be upon him) foretold the particulars and detailed account of those leaders who would create commotion among the community and pervert the Muslims. He had done this out of kindness to and sympathy with them.

3658 The name of a place.

3659. This shows that Muslims should obey the caliph in all circumstances, particularly in the time of commotion and disunity.

come next ? He replied : Then the Antichrist (Dajjāl) will come forth accompanied by a river and fire. He who falls into his fire will certainly get his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him. I then asked : What will come next ? He said : The Last Hour will come.

(4233) The tradition mentioned above has also been transmitted by Khālid b. Khālid al-Yashkurī through a different chain of narrators. This version has : I (Ḥudhaifah) asked : Will any be spared after the use of the sword ? He replied : There will be a remnant with specks in its eye and an illusory truce.³⁶⁶⁰ He then transmitted the rest of the tradition. Qatādah applied this to the apostasy during the Caliphate of Abū Bakr.

The word *aqdhā* (sing. *qadhan*) means specks, *hudnah* means truce and *dakhan* means malice.

(4234) The tradition mentioned above has also been transmitted through a different chain of narrators by Naṣr b. 'Āṣim al-Laithī who said : We came to al-Yashkurī with a group of the people of Banū Laith. He asked : Who are these people ? We replied : Banū Laith. We have come to you to ask you about the tradition of Ḥudhaifah. He then mentioned the tradition and said : I asked : Apostle of Allah, will there be evil after this good ? He replied : There will be trial (*fitnah*) and evil. I asked : Apostle of Allah, will there be good after this evil ? He replied : Learn the Book of Allah, Ḥudhaifah, and adhere to its contents. He said it three times. I asked : Apostle of Allah, will there be good after this evil ? He replied : An illusory truce and a community with specks in its eye. I asked : Apostle of Allah, what do you mean by an illusory community ? He replied : The hearts of the people will not return to their former condition. I asked : Apostle of Allah, will there be evil after this good ? He replied : There will be wrong belief which will blind and deafen men to the truth³⁶⁶¹ in which there will be summoners at the gates of Hell. If you, Ḥudhaifah, die adhering to a stump, it will be better for you than following any of them.³⁶⁶²

(4235) The tradition mentioned above has also been transmitted by Ḥudhaifah through a different chain of narrators from the Prophet (may peace be upon him). This

3660. It means that people will survive with evil hearts and will remain united externally but not internally. They will be evil and disunited at their hearts. They will expose themselves as good and united apparently, but actually they will not be so. Literally, it means a truce upon malice, indicating a truce which is liable to be broken at any time.

3661. *Fitnah 'amyā' ṣamma'* literally means : "blind and deaf wrong belief".

3662. In the time of commotion, trial and perversion, one should not follow the teachings of those who call to wrong belief. It is better for a man to stick to his house or go to a lonely place and pass his time there instead of following the teaching of the perverts.

version says : He said : If you do not find a caliph in those days, then flee away until you die, even if you die holding on (to a stump of a tree). I asked : What will come next ? He replied : If a man wants the mare to bring forth a foal, it will not deliver it till the Last Hour comes.³⁶⁶³

(4236) 'Abd Allah b. 'Amr reported the Prophet (may peace be upon him) as saying : If a man takes an oath of allegiance to a leader, and puts his hand on his hand and does it with sincerity of his heart, he should obey him as much as possible. If another man comes and contests him, then behead the other one.³⁶⁶⁴ The narrator 'Abd al-Rahmān said : I asked : Have you heard this from the Apostle of Allah ? He said : My ears heard it and my heart retained it. I said : Your cousin Mu'āwiyah orders us that we should do this and do that. He replied : Obey him in the acts of obedience to Allah, and disobey him in the acts of disobedience to Allah.³⁶⁶⁵

(4237) Abū Hurairah reported the Prophet (may peace be upon him) as saying : Woe to the Arabs because of evil which has drawn near ! He will escape who restrains his hand.³⁶⁶⁶

Abū Dāwūd said : Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : The Muslims will soon be besieged up to Medina, so that their most distant frontier outpost will be Salāh.³⁶⁶⁷

(4238) Al-Zuhri said : Salāh is near Khaibar.

(4239) Thawbān reported the Apostle of Allah (may peace be upon him) as saying : Allah, the Exalted, folded for me the earth, or he said (the narrator is doubtful) : My Lord folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The Kingdom of my community will reach as far as the earth was folded for me. The two treasures, the red and the white,³⁶⁶⁸ were bestowed on me. I prayed to my Lord that He may not destroy my community by a prevailing famine,

3663. It means that the coming of the Last Hour will be very near after the happening of these events.

3664. The Prophet (may peace be upon him) ordered to kill the other claimant to save the community from disunity and disintegration.

3665. This shows that the obedience of people to their rulers is not unconditional. Muslims have been asked to obey their rulers so far as they obey Allah and the Apostle (may peace be upon him). If they command for what contravenes the teachings of Islam, they should not obey those commands. There is sovereignty of law in Islam. People and their rulers stand on the same footing in respect of law. The rulers are meant to execute the law prescribed by Allah.

3666. This may refer to the disagreement between 'Alī and Mu'āwiyah or civil war during the Caliphate of 'Uthmān.

3667. The name of a place near Khaibar.

3668. The reference is to gold and silver.

and not give their control to an enemy who annihilates them *en masse* except from among themselves.³⁶⁶⁹ My Lord said to me : Muhammad, if I make a decision, it is not withdrawn ; and I shall not destroy them by a prevailing famine, and I shall not give their control to an enemy, except from among themselves, who exterminates them *en masse*, even if they are stormed from all sides of the earth ; only a section of them will destroy another section, and a section will captivate another section. I am afraid about my community of those leaders who will lead astray.³⁶⁷⁰ When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come before the tribes of my people attach themselves to the polytheists and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is (Allah's) prophet, whereas I am the Seal of the Prophets after whom (me) there will be no prophet ; and a section of my people will continue to hold to the truth—(according to Ibn 'Isā's version : (will continue to dominate)—the agreed version goes : "and will not be injured by those who oppose them, till Allah's command comes".³⁶⁷¹

(4240) Abū Mālik al-Ash'arī reported the Apostle of Allah (may peace be upon him) as saying : Allah has protected you from three things : that your Prophet should not invoke a curse on you and you should all perish, that those who follow what is false should not prevail over those who follow the truth, and that you should not all agree in an error.

(4241) 'Abd Allah b. Mas'ud reported the Prophet (may peace be upon him) as saying : The mill of Islam will go round³⁶⁷² till the year thirty-five, or thirty-six, or thirty-seven ;³⁶⁷³ then if they perish, they will have followed the path of those who perished before them, but if their religion is maintained, it will be maintained for seventy years.³⁶⁷⁴ I asked : Does it mean seventy years which remain or seventy years which are gone by ? He replied : It means (seventy years) that are gone by.

3669. It means that an enemy outside the Muslim community may not rule them.

3670. This may refer to religious or political leaders who mislead the people.

3671. The Prophet (may peace be upon him) has been reported to have said : My community will not agree in error. This tradition has been transmitted by al-Tirmidhī and Ibn Mājah. This shows that the whole community will not fall into error. A section which holds fast to truth will always remain among them.

3672. Two explanations have been offered for the mill of Islam : first, prevailing of truth and good conduct and practice of Muslims ; secondly, dissensions, battles and perversion.

3673. This period extends to the Caliphate of 'Uthmān, or battles of Jamal and Siffin.

3674. There are two predictions in this tradition. If the Muslims perish owing to their disobedience to Allah, they will be following the path of the past communities. If religion is maintained, it will be maintained for seventy years. These predictions will come true separately and not simultaneously.

Abū Dāwūd said : Those who recorded Khirāsh, the name of a narrator, are wrong. (The correct name is Hīrāsh.)

(4242) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The time will become short,³⁶⁷⁵ knowledge will be decreased, civil strife (*fitan*) will appear, niggardliness will be cast into people's heart, and *harj* will be prevalent. He was asked : Apostle of Allah ! what is it ? He replied : Slaughter, slaughter

Chapter 1580

PROHIBITION OF RUNNING TO COMMOTION (*FITNAH*)

(4243) Abū Bakrah reported the Apostle of Allah (may peace be upon him) as saying : There will be a period of commotion in which the one who lies will be better than the one who sits, and the one who sits is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who runs (to it). He asked : What do you command me, Apostle of Allah ? He replied : He who has camels should remain with his camels, he who has sheep should remain with his sheep, and he who has land should remain with his land. He asked : If anyone has nothing of them, (what should he do ?) He replied : He should go to his sword, strike its edge on a stone, and then escape if he can.³⁶⁷⁶

(4244) The tradition mentioned above has also been transmitted by Sa'd b. Abi Waqqāsh from the Prophet (may peace be upon him) through a different chain of narrators. This version says : I asked : Apostle of Allah ! tell me if someone enters my house and extends his hand to kill me (what should I do ?) The Apostle of Allah (may peace be upon him) replied : Be like the two sons of Adam. The narrator Yazīd

3675. *Yataqārab al-zamān*. There are various explanations of this phrase : The Last Hour will approach near by ; the people at the end of the time will reach each other in respect of evil and perversions ; the ages of the people will be short ; the days and nights will pass quickly so much so that a year will be like a month ; there will be little blessing in things ; the condition of people in respect of perversion and disobedience to Allah will be nearly the same (*'Awn al-Ma'būd*, IV, 160).

3676. This refers either to the civil war or universal commotion, perversion and trial towards the end of this world. If this happens, the Muslims should keep themselves aloof from it. If corruption pervades the community, they should strive in the path of Allah to eliminate it, and should preach the teachings of Islam. They should take it as their duty. If their efforts prove fruitless, and there is danger that they are themselves involved in it, then they should keep themselves aloof from it. If there is a civil war, the Muslims should try to reconcile between the contesting parties. They may stand by the one which is in the right. It is their duty to arrest the commotion or sit at their homes if their faith is in danger.

(b. Khālid) then recited the verse: "If thou dost stretch thy hand against me to slay me."³⁶⁷⁷

(4245) The tradition mentioned above has also been transmitted by Ibn Mas'ūd through a different chain of narrators. Ibn Mas'ūd said: I heard the Prophet (may peace be upon him) say. He then mentioned a portion of the tradition narrated by Abū Bakrah. This version adds: He (the Prophet) said: All their slain will go to Hell.³⁶⁷⁸ I (Wābiṣah) asked: When will this happen, Ibn Mas'ūd? He replied: This is the period of turmoil (*harj*)³⁶⁷⁹ when a man will not be safe from his associates. I asked: What do you command me (to do) if I happen to live during that period? He replied: You should restrain your tongue and hand and keep to your house. When 'Uthmān was slain, I recollected this tradition. I then rode (on a camel) and came to Damascus. There I met Khuraim b. Fātik and mentioned this tradition to him. He swore by Allah, there is no god but He, he had heard it from the Apostle of Allah (may peace be upon him), as Ibn Mas'ūd transmitted it to me (Wābiṣah).

(4246) Abū Mūsā al-Ash'arī reported the Apostle of Allah (may peace be upon him) say: Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than he who runs. So break your bows, cut your bowstrings and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's two sons.³⁶⁸⁰

(4247) 'Abd al-Rahmān b. Samurah said: I was holding the hand of Ibn 'Umar on one of the ways of Medina. He suddenly came to a hanging head.³⁶⁸¹ He said:

3677. Qur'ān, v. 31.

The reference is to Abel who was killed by his brother Cain. Abel did not resist and was killed oppressed. The Prophet (may peace be upon him) means that it is better to avoid fighting during such a period of time. One may prefer to be killed to fighting and kindling the fire of turmoil and general slaughter. But this does not apply in normal conditions. One should try to protect one's life and fight the enemy. This tradition refers to abnormal conditions.

3678 Those who killed and those who were killed would go to Hell, for they caused to enhance the turmoil and commotion and did not sit in their homes. They must have kept aloof and tried to put an end to this commotion.

3679. *Harj*, meaning turmoil, rioting and slaughter. This refers to a state of affairs which involves terror, insecurity and massacre of people. In such a state of affairs the people are led to being killed.

3680. This refers to Abel who was killed by his brother Cain as mentioned in the Qur'ānic verses v. 30-31. Abel preferred being killed to resistance. But this tradition refers to abnormal conditions. Normally, one should try to save one's life.

3681. This might be the head of Ibn al-Zubair.

Unhappy is the one who killed him. When he proceeded, he said : I do not consider him but unfortunate. I heard the Apostle of Allah (may peace be upon him) say : If anyone goes to a man of my community in order to kill him, he should say in this way :³⁶⁸² the one who kills will go to Hell and the one who is killed will go to Paradise.

Abū Dāwūd said : Al-Thawrī has transmitted it from 'Awn from 'Abd al-Raḥmān b. Sumair or Sumairah ; and Laith b. Abī Sulaim transmitted it from 'Awn from 'Abd al-Raḥmān b. Sumairah.

Abū Dāwūd said : Al-Ḥasan b. 'Alī said to me : Abū al-Walīd transmitted this tradition to us from Abū 'Awānah, and said : It (the name Ibn Samurah) is in my notebook Ibn Sabrah. The people also transmitted it as Samurah and Sumairah. These are wordings of Abū al-Walīd.

(4248) Abū Dharr said : The Apostle of Allah (may peace be upon him) said to me : O Abū Dharr. I replied : At thy service and at thy pleasure, Apostle of Allah. He then mentioned the tradition in which he said : How will you do when there will be death of people (in Medina) and a house will reach the value of a slave (that is, a grave will be sold for a slave).³⁶⁸³ I replied : Allah and His Apostle know best. Or he said : What Allah and His Apostle choose for me. He said : You must show endurance. Or he said : You may endure. He then said to me : How will you do, Abū Dharr, when you see that Ahjār al-Zait will be covered with blood ?³⁶⁸⁴ I replied : What Allah and His Apostle choose for me. He said : You must go to those who are like-minded with you. I asked : Should I not take my sword and put it on my shoulder ? He replied : You would then associate yourself with the people. I then asked : What do you order me to do ? He replied : You must keep to your house. I asked : (What should I do), if people enter my house and reach me ? He replied : If you are afraid the gleam of the sword may dazzle you, put the end of your garment over your face in order that (the one who kills you) may bear the punishment of your sins and his.

Abū Dāwūd said : No one mentioned al-Mush'ath in the chain of this tradition

3682. It means that he should do in this way. Another version of this tradition says : He should offer his neck for being struck. The meaning is that, instead of resisting and fighting, he should remain peaceful, for in case he is killed, he will go to Paradise.

3683. This phrase has been explained in various ways : first, the graves will be costly owing to frequency of deaths ; secondly, the houses will be cheaper than the slaves as there will be none to live in them : the cost of a house is generally more than that of a slave ; thirdly, the people will die in such large numbers that there will be no people in the houses to attend the patients and sick persons except the slaves.

3684. Ahjār al-Zait is the name of a locality in Medina, or it is the name of a place near Medina. It is said to have got the name because of the black stones there which looked as if they had been smeared with oil.

except Hammād b. Zaid.

(4249) Abū Mūsā al-Ash'arī reported the Apostle of Allah (may peace be upon him) as saying: Before you there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening. He who sits during them will be better than he who gets up, and he who gets up during them is better than he who walks, and he who walks during them is better than he who runs. They (the people) said: What do you order us to do? He replied: Keep to your houses.

(4250) Al-Miqdād b. al-Aswad said: I swear by Allah, I heard the Apostle of Allah (may peace be upon him) say: The happy man is he who avoids dissensions: happy is the man who avoids dissensions; happy is the man who avoids dissensions: but how fine is the man who is afflicted and shows endurance!³⁶⁸⁵

Chapter 1581

RESTRAINING THE TONGUE DURING THE PERIOD OF COMMOTION

(4251) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: There will be civil strife (*fitnah*) which will render people deaf, dumb and blind regarding what is right.³⁶⁸⁶ Those who contemlate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.³⁶⁸⁷

(4252) 'Abd Allah b. 'Amr reported the Apostle of Allah (may peace be upon him) as saying: There will be civil strife which wipe out the Arabs, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword.

Abū Dāwūd said: Al-Thawrī transmitted it from Laith, from Ṭāwūs on the authority of al-A'jam.³⁶⁸⁸

3685. It is easy to avoid dissensions, but it is not easy to be afflicted and show endurance. Hence the Prophet (may peace be upon him) praised the one who suffers and endures.

3686. Literally, deaf, dumb and blind civil war. It means that the turmoil in the wake of commotion and civil war will be so severe that no one will listen to the truth, nor will people speak the truth. It will be difficult for them to distinguish between right and wrong.

3687. During the period of commotion and trial the Prophet (may peace be upon him) has ordered the Muslims to keep silence and to keep to their houses. Speech will enhance the turmoil and confusion among the people. It will be more dangerous than the blow of a sword. It is better for a Muslim to remain neutral. To favour one party and to oppose the other will be the cause of fanning the fire.

3688. In the text Ṭāwūs transmitted it from a man called Ziyād. The other chain of this tradition mentioned the word al-A'jam which is the title of Ziyād, instead of a man called Ziyād.

(4253) 'Abd Allah b. 'Abd al-Quddūs mentioned in his version : Ziyād, one who has white ears.³⁶⁸⁹

Chapter 1582

CONCESSION FOR LIVING IN THE DESERT DURING THE PERIOD OF COMMOTION AND TRIAL

(4254) Abū Sa'īd al-Khudrī reported the Apostle of Allah (may peace be upon him) as saying : A Muslim's best property will soon be sheep which he will take to the tops of the mountains and the places where the rain falls, fleeing with his religion from civil strife (*fitan*).³⁶⁹⁰

Chapter 1583

PROHIBITION OF FIGHTING DURING THE PERIOD OF COMMOTION

(4255) Ahnaf b. Qais said : I came out with the intention of (participating in) fighting. Abū Bakrah met me and said : Go back, for I heard the Apostle of Allah (may peace be upon him) say : When two Muslims face each other with their swords, the killer and the slain will go to Hell. He asked : Apostle of Allah, this is the killer (so naturally he should go to Hell), but what is the matter with the slain ? He replied : He intended to kill his companion.³⁶⁹¹

(4256) The tradition mentioned above has also been transmitted briefly by al-Hasan through a different chain of narrators to the same effect.

Chapter 1584

GRAVITY OF THE SIN OF KILLING A BELIEVER

(4257) Khālid b. Dihqān said : When we were engaged in the battle of Cons-

3689. Instead of the words "from a man called Ziyād" he said : One who has white ears.

3690. During the civil war and the period of commotion it is advisable to lead a lonely life in a desert keeping away from the turmoil of the civil war. The Prophet (may peace be upon him) laid great stress on neutrality and seclusion during the period of civil strife and general chaos.

3691. This shows that Muslims should avoid taking part in fighting during civil war. The fighting referred to by al-Ahna was the battle of Jamal between 'Alī and 'Ā'ishah.

tantinople at Dhuluqlyyah,³⁶⁹² a man of the people of Palestine, who was one of their nobility and elite and whose rank was known to them, came forward. He was called Hānī b. Kalthūm b. Sharīk al-Kinānī. He greeted 'Abd Allah b. Zakariyā who knew his rank. Khālid said to us : 'Abd Allah b. Abī Zakariyā told us : I heard Umm al-Dardā' say : I heard Abū al-Dardā' say : I heard the Apostle of Allāh (may peace be upon him) say : It is hoped that Allah may forgive every sin, except in the case of one who dies a polytheist, or one who purposely kills a believer. Hānī b. Kulthūm al-Rabī' then said : I heard Maḥmūd b. al-Rabī' transmitting a tradition from 'Ubādah b. al-Ṣāmit who transmitted from the Apostle of Allah (may peace be upon him) who said : If a man kills a believer unjustly,³⁶⁹³ Allah will not accept his any action or duty, obligatory or supererogatory.³⁶⁹⁴ Khālid then said to us : Ibn Abī Zakariyā transmitted a tradition to us from Umm al-Dardā' on the authority of Abū al-Dardā' from the Apostle of Allah (may peace be upon him) who said : A believer will continue to go on quickly and well so long as he does not shed unlawful blood ; when he sheds unlawful blood, he becomes slow and heavy-footed.³⁶⁹⁵ A similar tradition has been transmitted by Hānī b. Kalthūm from Maḥmūd b. al-Rabī' on the authority of 'Ubādah b. al-Ṣāmit from the Apostle of Allah (may peace be upon him).

(4258) Khālid b. Dihqān said : I asked Yaḥyā b. Yaḥyā al-Ghassānī about the word *i'tabaḥa bi qatliḥi* spoken by him (as mentioned in the previous tradition). He said : It means those people who fight during the period of commotion (*fitnah*), and one of them kills (the other people) presuming that he is in the right, so he does not beg pardon of Allah for that (sin).

Abū Dāwūd said : And he said : The word *fa'tabaḥa* means "he shed blood profusely"

(4259) Zaid b. Thābit said : The verse "If a man kills a believer intentionally, his recompense is Hell to abide therein for ever"³⁶⁹⁶ was revealed six months after the verse "And those who invoke not with Allah any other god, nor slay such life as

3692. The name of a city in Rome.

3693. This is the translation of *i'tabaḥa* meaning "kills him unjustly and not for any right or retaliation". Some copies of *Sunan Abū Dāwūd* have the word *ightabaḥa* meaning 'and he is pleased by his killing'

3694. *Ṣarf wa 'adl*. There are various meanings of this phrase. The one used above seems to be a suitable meaning here. Repentance or ransom is another meaning.

3695. Intentional homicide of a believer is a grave sin. So long as a man does not kill a believer, he proceeds quickly in doing good works and remains free from the burden of a grave sin. But when he kills a believer unjustly, he is loaded with a heavy burden of a major sin. He is deprived of Allah's help to do good works and reaches near destruction in the Hereafter.

3696 Qur'ān, iv. 93.

Allah has made sacred, except for just cause"³⁶⁹⁷ in Sūrat al-Furqān.³⁶⁹⁸

(4260) Sa'īd b. Jubair said : I asked Ibn 'Abbās (about the verse relating to intentional homicide in Sūrat al-Nisā'). He said : When the verse "Those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause"³⁶⁹⁹ was revealed, the polytheists of Mecca said : We have killed the soul prohibited by Allah, invoked another god along with Allah for worship, and committed shameful deeds. So Allah revealed the verse "unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good."³⁷⁰⁰ This is meant for them. As regards the verse "If a man kills a believer intentionally, his recompense is Hell"³⁷⁰¹ he said : If a man knows the commands of Islam and intentionally kills a believer, his repentance will not be accepted. I then mentioned it to Mujāhid. He said : Except the one who is ashamed (of his sin).³⁷⁰²

(4261) The tradition mentioned above has also been transmitted by Sa'īd b. Jubair from Ibn 'Abbās through a different chain of narrators. Ibn 'Abbās said : The verse "Those who invoke not with Allah"³⁷⁰³ applies to polytheists. He said : About them another verse, "Say : O my servants who have transgressed against their souls"³⁷⁰⁴ was also revealed.

(4262) Ibn 'Abbās said : No other verse has repealed the verse "If a man kills a believer intentionally"³⁷⁰⁵

(4263) About the verse "If a man kills a believer intentionally"³⁷⁰⁶ Abū Mijlāz said : This is his recompense. If Allah wishes to disregard him, He may do so.³⁷⁰⁷

3697. Qur'ān, v. 68.

3698. It means that verse iv. 93 in Sūrat al-Nisā' abrogated verse xxv. 68 in Sūrat al-Furqān. Verse iv. 93 shows that a man who intentionally kills a believer will eternally dwell in Hell. It is remarkable that a believer will not eternally dwell in Hell like unbelievers according to the generally accepted belief of the *Ahl al-Sunnah*. They interpret this verse by saying that a believer who intentionally kills a believer will dwell in Hell for a long time. After bearing this punishment, he will come out of Hell and enter Paradise.

3699. Qur'ān, xxv. 68.

3700. Qur'ān, xxv. 70.

3701. Qur'ān, iv. 93

3702. This shows that the verse in Sūrat al-Furqān was not abrogated by the verse in Sūrat al-Nisā'. The former verse was revealed about the polytheists of Mecca who thought that there was no room for the acceptance of their repentance even after embracing Islam. It says that if a polytheist embraces Islam and repents for all his sins, he will be forgiven by Allah and evil deeds will be changed into good works. The latter verse in Sūrat al-Nisā' applies to Muslims and indicates the gravity of the sin of killing a believer.

3703. Qur'ān, xxv. 68.

3704. Qur'ān, xxxiv. 53.

3705, 3706. Qur'ān, iv. 93.

3707. The verse indicates the punishment which he deserves. It means that the sin of killing a believer is so serious that the killer should remain eternally in Hell. But if Allah wills, He may pardon him.

Chapter 1585**THERE IS AN EXPECTATION OF FORGIVENESS AFTER BEING
KILLED DURING THE PERIOD OF COMMOTION (*FITNAH*)**

(4264) Sa'id b. Zaid said : We were with the Prophet (may peace be upon him). He mentioned civil strife (*fitnah*) and expressed its gravity. We or the people said : Apostle of Allah, if this happens to us it will destroy us. The Apostle of Allah (may peace be upon him) said : No. It is enough for you that you would be killed.³⁷⁰⁸ Sa'id said : I saw that my brethren were killed.

(4265) Abū Mūsā reported the Apostle of Allah (may peace be upon him) as saying : This people of mine is one to which mercy is shown. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed.³⁷⁰⁹

3708. The Muslims thought that their faith would be destroyed if they were involved in the civil war. The Prophet (may peace be upon him) told them that the only harm to them would be their slaughter. Their faith would remain safe and they would enter Paradise.

3709. This is an excellence of this community. The past communities were wiped out from the face of the earth by violent punishment from Allah. Moreover, this community will not be punished in the next world. Slaughter, trials and earthquakes will be a sort of warning to the Muslims to reform themselves.

XXXI. KITAB AL-MAHDI³⁷¹⁰

[BOOK OF THE PROMISED DELIVERER]

Chapter 1586

(4266) Jābir b. Samurah reported the Apostle of Allah (may peace be upon him) as saying: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet (may peace be upon him) some remarks which I could not understand. I asked my father: What is he saying? He said: All of them will belong to Quraish.³⁷¹¹

(4267) Jābir b. Samurah said: I heard the Apostle of Allah (may peace be upon him) say: This religion will continue to be strong till the time of twelve caliphs. The people then uttered: Allah is most great, and uproared. He then silently spoke a word which I could not understand. So I said to my father: What did he say, father? He said: All of them will belong to Quraish.

(4268) The tradition mentioned above has also been transmitted by Jābir b. Samurah through a different chain of narrators. This version adds: When he came back to his home, the Quraish came to him and said: Then what will happen? He said: Then turmoil will prevail.³⁷¹²

(4269) 'Abd Allah (b. Mas'ūd) reported the Prophet (may peace be upon him) as

3710. It is an article of faith of orthodoxy (*Ahl al-Sunnah*) that the Mahdī (Messiah or the deliverer) will come forth towards the end of this world. After his appearance, Jesus Christ will come down and both will fight against the Antichrist. The Mahdī will establish right and justice in the world and eliminate evil and corruption. He will fight against the enemies of the Muslims who would be victorious. Ibn Khaldūn has criticised the tradition about the appearance of the Mahdī and thought that they are either weak or spurious. This is not correct. Some are sound, others are weak and a few are spurious. Ibn Khaldūn is wrong in his criticism. A consensus (*ijmā'*) of the Muslims has been held on the appearance of the Mahdī towards the end of the time. There seems no reason to falsify all the traditions on the subject (*Aww al-Ma'bad*, IV, 170).

3711. This tradition refers to just and pious Caliphs and not any ruler of Muslims. The number of such Caliphs as predicted in this tradition may be completed by the end of this world. There may be twelve just and righteous Caliphs during the whole span of life of the community.

3712. The Arabic word is *harj* meaning turmoil or rioting.

saying : If only one day of this world remained, Allah would lengthen that day (according to the version of Zā'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fiṭr). Sufyān's version says : The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.³⁷¹³

Abū Dāwūd said : The version of 'Umar and Abū Bakr is the same as that of Sufyān.

(4270) 'All reported the Prophet (may peace be upon him) as saying : If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression.³⁷¹⁴

(4271) Umm Salamah reported the Apostle of Allah (may peace be upon him) as saying : The Mahdī will be of my family, of the descendants of Fāṭimah.

'Abd Allah b. Ja'far said : I heard Abū al-Mallḥ praising 'Alī b. Nufail and describing his good qualities.

(4272) Abū Sa'īd al-Khudrī reported the Apostle of Allah (may peace be upon him) as saying : The Mahdī will be of my stock, and will have a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.

(4273) Umm Salamah reported the Prophet (may peace be upon him) as saying : Disagreement will occur at the death of a caliph and a man of the people of Medina will come forth flying to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner³⁷¹⁵ and the *Maqām*.³⁷¹⁶ An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina, and when the people see that, the eminent saints³⁷¹⁷ of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the *Maqām*. Then will arise a man of Quraish whose maternal uncles belong to Kalb and sent against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed is the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the *Sunnah* of their Prophet (may peace be

3713. This reference is to the advent of the Mahdī

3714. This tradition predicts the advent of the Mahdī.

3715. *Rukn* The corner of the Ka'bah containing the Black Stone.

3716. *Maqām*. It means Maqām Ibrāhīm, a place near the Ka'bah.

3717. The word is *abdāl*. These are pious men whose number never diminishes, as each one is replaced when he dies. *Abdāl* is the plural of *badal* which literally means a substitute.

upon him) and establish Islam in the earth. He will remain seven years, then die, and the Muslims will pray over him.

Abū Dāwūd said : Some transmitted from Hishām "nine years" and some "seven years".

(4274) The tradition mentioned above has also been transmitted by Qatādah through a different chain of narrators. This version has : "nine years".³⁷¹⁸

Abū Dāwūd said : The other narrators mentioned "nine years" from Hishām except Mu'adh.

(4275) The tradition mentioned above has also been transmitted by Umm Salamah from the Prophet (may peace be upon him) through a different chain of narrators. The tradition of Mu'adh is more perfect.

(4276) Umm Salamah reported the Prophet (may peace be upon him) as saying about the swallowing up of an army by the earth. I asked : How will a man who comes against his will (be swallowed up by the earth), Apostle of Allah ? He replied : All will be swallowed up, but each will be raised according to his intention on the Day of Resurrection.³⁷¹⁹

Abū Dāwūd said : Abū Ishāq told that 'Alī looked at his son al-Hasan and said : This son of mine is a *sayyid* (chief) as named by the Prophet (may peace be upon him), and from his loins will come forth a man who will be called by the name of your Prophet (may peace be upon him) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.³⁷²⁰

(4277) 'Alī reported the Prophet (may peace be upon him) as saying : A man called al-Hārith b. Harrāth³⁷²¹ will come forth from Mā Warā al-Nahr.³⁷²² His army

3718. The period of the Mahdī's reign is disputed. Some traditions indicate seven years and others nine years.

3719. This tradition has been mentioned by Muslim on the authority of 'Ubaid Allah b. al-Qibṭīyyah. Umm Salamah was asked by al-Hārith b. Abī Rabī'ah and 'Abd Allah b. Safwān about the sinking of an army in the earth. This was during the caliphate of Ibn al-Zubair. She reported the Prophet (may peace be upon him) as saying : A man will take refuge in the house. Then an expeditionary force will be sent to him. When they are in the desert, all will be swallowed up. I asked : How with the one who was brought in the army against his will ? The Prophet (may peace be upon him) replied as mentioned in the text of *Sunan Abū Dāwūd*. This shows that Divine punishment in this world will be given to all equally. Those who were innocent would be saved in the Hereafter. The man who was forced to accompany the army will not be punished in the next world. But he will suffer the same fate in this world (*'Awn al-Ma'būd*, II, 176-77).

3720. This shows that the Mahdī will come from the stock of al-Hasan.

3721. Transoxania, territory consisting of Samarkand, Bukhārā and others.

3722. There are two versions of this name, al-Hārith al-Harrāth, meaning the farmer, and al-Hārith b. al-Harrāth. The former is more reliable.

will be led by a man called Manşūr who will establish or consolidate things for Muḥammad's family as Quraish consolidated them for the Apostle of Allah (may peace be upon him). Every believer must help him, or he said: respond to his sermons.³⁷²³

3723. Al-Ḥārith and Manşūr will be the partisans of the Mahdī. The tradition means that every Muslim must help al-Ḥārith or Mansūr or probably both of them.

XXXII. KITĀB AL-MALĀHIM

[BOOK OF BATTLES]

Chapter 1587

DESCRIPTION OF HAPPENINGS IN EVERY CENTURY

(4278) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it.³⁷²⁴

Abū Dāwūd said : 'Abd al-Rahmān b. Shuraih al-Iskandarānī has also transmitted this tradition, but he did not exceed Sharāhīl.

Chapter 1588

BATTLES WITH THE BYZANTINES

(4279) Dhū Mikhbar said : I heard the Apostle of Allah (may peace be upon him) say : You will make a secure peace with the Byzantines, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say : The cross has conquered. One of the Muslims will become angry and smash it, and the Byzantines will act treacherously and prepare for the battle.

(4280) The tradition mentioned above has also been transmitted by Ḥassān b. 'Aṭīyyah through a different chain of narrators. This version adds : The Muslims will then make for their weapons and will fight, and Allah will honour that body with martyrdom.³⁷²⁵

³⁷²⁴. This shows that when evil spreads widely and religion has no effect on the lives of the people and it becomes merely a formality, Allah sends in every century a man who renovates the religion, inculcates its spirit in the minds of the people and reminds them of the purpose of their life in this world. We find a number of renovators in the history of Islam. Some of them are : 'Umar b. 'Abd al-'Azīz, al-Shāfi'ī, al-Ghazālī, Ibn Taimīyyah and others.

³⁷²⁵. This battle may take place towards the end of this world. The tradition shows that the Christians will also participate in this battle with the Muslims, but later on they will be treacherous, and the Muslims will fight against them.

Abū Dāwūd said : But al-Walīd has narrated this tradition from Dhū Mikhbar from the Prophet (may peace be upon him).

Abū Dāwūd said : Rawḥ, Yaḥyā b. Ḥamzah and Bishr b. Bakr have also transmitted it from al-Auza'ī as mentioned by 'Isā.

Chapter 1589

SIGNS OF THE BATTLES

(4281) Mu'ādh b. Jabal reported the Apostle of Allah (may peace be upon him) as saying : The flourishing state of Jerusalem will be when Yathrib³⁷²⁶ is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjāl (Antichrist) comes forth.³⁷²⁷ He (the Prophet) struck his thigh or his shoulder with his hand and said : This is as true as you are here or as you are sitting (meaning Mu'ādh b. Jabal).

Chapter 1590

ORDER OF THE BATTLES

(4282) Mu'ādh b. Jabal reported the Apostle of Allah (may peace be upon him) as saying : The greatest war, the conquest of Constantinople and the coming forth of the Dajjāl (Antichrist) will take place within a period of seven months.

(4283) 'Abd Allah b. Busr reported the Apostle of Allah (may peace be upon him) as saying : The time between the great war and the conquest of the city (Constantinople) will be six years, and the Dajjāl (Antichrist) will come forth in the seventh.³⁷²⁸

Abū Dāwūd said : This is sounder than the tradition narrated by 'Isā (b. Yūnus).

3726. The old name of Medina.

3727. Each incidence in this tradition is a sign for the happening of the other : the flourishing state of Jerusalem is a sign for the ruin of Medina, and the ruin of Medina is a sign for the great war, and the great war is a sign for the appearance of the Antichrist. This will be the end of this world.

3728. The former tradition indicates that all these incidents will take place within a period of seven months. But this tradition shows that they will take place within seven years. According to Abū Dāwūd, this is sounder than the previous one. These things will happen near the Last Hour.

Chapter 1591

NATIONS SUMMONING ONE ANOTHER TO ATTACK MUSLIMS

(4284) Thawbān [reported the Apostle of Allah (may peace be upon him) as saying : The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked : Will that be because of our small numbers at that time ? He replied : No, you will be numerous at that time : but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and ast enervation into your hearts. Someone asked : What is *wahn* (enervation), Apostle of Allah ? He replied : Love of the world and dislike of death.³⁷²⁹

Chapter 1592

BASTION OF MUSLIMS DURING THE GREAT WARS

(4285) Abū al-Dārdā' reported the Apostle of Allah (may peace be upon him) as saying : The place of assembly of the Muslims at the time of the war will be in al-Ghūṭah³⁷³⁰ near a city called Damascus, one of the best cities in Syria.³⁷³¹

Abū Dāwūd said : Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : The Muslims will soon be besieged up to Madina so that their most distant frontier outpost will be Salāḥ.³⁷³²

(4286) Al-Zuhri said : Salāḥ is near Khaibar.

Chapter 1593

THE END OF CIVIL STRIFE AMONG MUSLIMS DURING BATTLES³⁷³³

(4287) 'Awf b. Mālik reported the Apostle of Allah (may peace be upon him)

3729. This is a prediction of the Prophet (may peace be upon him) about Muslims. They will be weak towards the end of this world, and other nations will make an onslaught on them. They will be like a dish in which the people put their hands from all sides to eat. This is exactly the present situation of the Muslims.

3730. Al-Ghūṭah is the name of a place in Syria with abundant water and trees.

3731. It means that during the great wars and general commotion the Muslims will take refuge in Syria. They will assemble there and fight the enemies.

3732. A place near Khaibar.

3733. The word *fitnah* refers to civil war, commotion and dissension among the Muslims. *Malāḥim* means battles against the infidels. Here the caption means that civil war and dissension among the Muslims will come to an end during the great wars against the infidels. They will be united.

as saying : Allah will not gather two swords upon this community : its own sword and the sword of its enemy.³⁷³⁴

Chapter 1594

PROHIBITION OF AGITATING THE TURKS AND ABYSSINIANS

(4288) One of the Companions of the Prophet (may peace be upon him) reported the Prophet (may peace be upon him) as saying : Let the Abyssinians alone as long as they let you alone, and let the Turks alone as long as they leave you alone.³⁷³⁵

Chapter 1595

FIGHTING AGAINST THE TURKS

(4289) Abū Hurairah reported the Prophet (may peace be upon him) as saying : The Last Hour will not come before the Muslims fight with the Turks, a people whose faces look as if they were shields covered with skin, and who will wear sandals of hair.³⁷³⁶

(4290) Abū Hurairah reported the Prophet (may peace be upon him) as saying : The Last Hour will not come before you fight with a people whose sandals are of hair, and the Last Hour will not come before you fight with a people who have small eyes, short noses, and whose faces look as if they were shields covered with skin.

(4291) Buraidah said : In the tradition telling that people with small eyes, i.e. the Turks, will fight against you, the Prophet (may peace be upon him) said : You will drive them off three times till you catch up with them in Arabia. On the first occasion when you drive them off those who fly will be safe, on the second occasion some will be safe and some will perish, but on the third occasion they will be extirpated, or he said words to that effect.

3734. It means that Muslims will not be put to test from within and without : civil war and enemy's attack will not be combined. This is a prediction of the Prophet (may peace be upon him). Towards the end of this world the Muslims will be attacked from all sides by the infidels. They will face them unitedly.

3735. The Muslims are not allowed to initiate fighting against these people. If they attack, they should fight them.

3736. The Prophet (may peace be upon him) described the appearance of the Turks who would fight with the Muslims. This prediction came true so many times in history when the Turks and Mongols invaded the Muslim territories in the past.

Chapter 1596

ON THE MENTION OF AL-BAŞRAH

(4292) Abū Bakrah reported the Apostle of Allah (may peace be upon him) as saying : Some of my people will alight in low-lying ground which they will call al-Başrah beside a river called Dijlah (the Tigris) over which there is a bridge. Its people will be numerous and it will be one of the capital cities of immigrants (or one of the capital cities of Muslims, according to the version of Ibn Yaḥyā who reported from Abū Ma'mar). At the end of time the descendants of Qanṭūrā³⁷³⁷ will come with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into three sections, one of which will follow cattle³⁷³⁸ and (live in) the desert and perish, another of which will seek security for themselves and perish, but a third will put their children behind their backs and fight with the invaders, and they will be the martyrs.³⁷³⁹

(4293) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : The people will establish cities, Anas, and one of them will be called al-Başrah or al-Buṣairah. If you should pass by it or enter it, avoid its salt-marshes, its *kālī*,³⁷⁴⁰ its market, and the gate of its commanders, and keep to its environs, for the earth will swallow some people up, pelting rain will fall and earthquakes will take place in it, and there will be people who will spend the night in it and become apes and swines in the morning.³⁷⁴¹

3737. Qanṭūrā' is the name of the great grandfather of the Turks. Some Arabic writers state that Qanṭūrā' was a slave-girl of Abraham from which the Turks were descended. But there is a difficulty in accepting this explanation, for the Turks were the descendants of Japheth son of Noah. He was long before Abraham. But it can be removed by saying that the slave-girl was a descendant of Japheth. Or it may be said that Qanṭūrā' was a descendant of Abraham whom one of the descendants of Japheth had married. She gave birth to the great grandfather of this lineage ('*Awn al-Ma'būd*, IV, 189). According to an article published in *Harvard Journal of Asiatic Studies*, Kendura, a hand-maiden of Abraham, bore 'Imrān who became the ancestor of the Parthians' (James Robson, Eng. tr. *Mishkāt*, III, 1134, footnote 1).

3738. Literally, "will hold the tails of oxen and the desert".

3739. This is a prediction from the Prophet (may peace be upon him). It is said that this prediction came true during the caliphate of an Abbasid Caliph, al-Musta'ṣim Billāh.

3740. The name of a place in Baṣrah. The author of *al-Nihāyah* says that it is pronounced as Kallā', a river-front where ships are anchored. There is a market in Baṣrah called Sūq al-Kalā'

3741. Ibn al-Jawzī has mentioned this tradition in the collection of his spurious traditions. In his opinion this is a fabricated tradition. But al-Suyūṭī has criticised him for his judgment. He says that Ibn al-Jawzī has mentioned a chain which is different from the one given by Abū Dāwūd. He was not aware of this chain. This is not a spurious tradition. It contains a prediction from the Prophet (may peace be upon him).

(4294) Šāliḥ b. Dirham said : We went on pilgrimage and met a man who asked us : Is there a town near you called al-Ubullah ? We said : Yes. He said : Is there any of you who will undertake to pray two or four *rak'ahs* on my behalf in the mosque of al-'Ashshār stating "they are on behalf of Abū Hurairah" ? He (Abū Hurairah) said : I heard my friend Abū al-Qāsim (may peace be upon him) say : On the Day of Resurrection Allah will raise martyrs from the mosque of al-'Ashshār who will be the only ones to rise along with the martyrs of Badr.

Abū Dāwūd said : This mosque is near the river.³⁷⁴²

Chapter 1597

PROHIBITION OF AGITATING THE ABYSSINIANS

(4295) 'Abd Allah b. 'Amr reported the Prophet (may peace be upon him) as saying : Leave the Abyssinians alone as long as they leave you alone, for it is only the Abyssinian with short legs who will seek to take out the treasure of the Ka'bah.³⁷⁴³

Chapter 1598

THE SIGNS OF THE LAST HOUR

(4296) Abū Zur'ah said : A group of people came to Marwān in Medina, and they heard him say that the first of the signs to appear would be the coming forth of the Dajjāl (Antichrist). He said : I then went to 'Abd Allah b. 'Amr and mentioned it to him. He did not say anything (reliable). I heard the Apostle of Allah (may peace be upon him) say : The first of the signs to appear will be the rising of the sun in its place of setting and the coming forth of the beast against mankind in the forenoon. Whichever of them comes first will soon be followed by the other. 'Abd Allah who used to read the Scriptures (Torah, Gospel) said : I think the first of them will be the rising of the sun in its place of setting.³⁷⁴⁴

3742. Al-'Ashshār is a famous mosque near Euphrates in Baṣrah. The martyrs may refer to the martyrs of Karbalā'. But this is a weak tradition.

3743. This will happen probably near the end of time when Jesus will come down.

3744. The Prophet (may peace be upon him) predicted the appearance of many signs before the Last Hour. They are the smoke, the Dajjāl, the beast, the rising of the sun in its place of setting, the descent of Jesus, Gog and Magog, etc. There is a difference of opinion about the first sign whether it is the appearance of the Dajjāl (Antichrist) or the rising of the sun in its place of setting.

Al-Baihaqī gives the order : Coming forth of the Dajjāl, descent of Jesus, appearance of Gog and Magog, coming forth of the beast, and rising of the sun in the place of its setting. It is said that

(4297) Ḥudhaifah b. Usaid al-Anṣārī said : We were sitting in the shade of the chamber of the Apostle of Allah (may peace be upon him) discussing (something) and when we mentioned the Last Hour, our voices rose high. The Apostle of Allah (may peace be upon him) said : The Last Hour will not come or happen until there appear ten signs before it : the rising of the sun in its place of setting, the coming forth of the beast,³⁷⁴⁵ the coming forth of Gog and Magog,³⁷⁴⁶ the Dajjāl (Antichrist),³⁷⁴⁷ (the descent of) Jesus son of Mary,³⁷⁴⁸ the smoke,³⁷⁴⁹ three subsidences,³⁷⁵⁰ one in the West, one in the East, and one in the Arabian Peninsula, at the end of which a fire will issue forth from the Yemen, from the lowest part of Aden, and drive mankind to their place of assembly.³⁷⁵¹

(4298) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The Last Hour will not come before rising of the sun in its place of setting.

the infidels will embrace Islam after the second coming of Jesus. If the rising of the sun in its place of setting happens first, their embracing of Islam will be useless, as the door of returning to Islam will be closed after this sign. Therefore what 'Abd Allah b. 'Amr means is that the rising of the sun in the place of its setting will be a sign of nearness of the Last Hour.

3745. It refers to the beast mentioned in the Qur'ānic verse xxvi. 82 which says : "And when the word is fulfilled against them (the unjust), We shall produce from the earth a Beast to face them. He will speak to them, for that mankind did not believe with assurance in Our signs" Towards the end of time when the Last Hour will be reaching near, a beast will come out from the gap of the hill of al-Safā' in Mecca. This will be a symptom of approaching the Last Hour. Various qualities of this beast have been described in the commentaries on the Qur'ān.

3746. This refers to a tribe mentioned in the Qur'ānic verses xviii. 96 and xxi. 96. About Gog and Magog 'Abdullah Yūsuf 'Alī says : "It is practically agreed that they were the wild tribes of Central Asia which have made inroads on settled kingdoms and Empires at various stages of the world's history: . . . Their incursions into Europe in large hordes caused migrations and displacements of population on an enormous scale, and eventually broke up the Roman Empire. These tribes were known vaguely to the Greeks and Romans as 'Seythians,' but that term does not help us very much, either ethnically or geographically" (Eng. tr. of the Qur'ān, II, 761).

3747. This refers to the Antichrist. He will come forth towards the end of time. He will have all privileges of life and will mislead the people. Jesus will fight against him and kill him.

3748. According to the orthodox belief, Jesus Christ was raised to the heaven and will come back near the end of time. The second coming of Jesus is an agreed belief of orthodox Muslims.

3749. This refers to the Qur'ānic verse xlv. 10 which reads : "Then watch thou for the day that the sky will bring forth a kind of smoke (or mist) plainly visible." It means a severe famine in Mecca in which men were so pinched with hunger that they saw mist before their eyes when they looked at the sky. Ibn Kathīr in his *Ta'rikh* mentions two famines in Mecca, one in the eighth year of the Mission, say, the fourth year before the *Hijrah*, and another about the eighth year after the *Hijrah* ('Abdullah Yūsuf 'Alī, English tr. of the Qur'ān, II, 345).

3750. These subsidences will be a sign of the approach of the Last Hour.

3751. The place of assembly refers to Syria. The fire will be the last sign of the Last Hour.

When it rises (there) and the people see it, those who are on it (the earth) will believe. This is the time of which the Qur'ānic verse says : “. . . no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith.”³⁷⁵²

Chapter 1599

UNCOVERING OF A TREASURE BY EUPHRATES

(4299) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The Euphrates is soon to uncover a treasure of gold, but those who are present must not take any of it.³⁷⁵³

(4300) A similar tradition has also been transmitted by Abū Hurairah from the Prophet (may peace be upon him) through a different chain of narrators. But this version has : “Uncover a mountain of gold”.

Chapter 1600

THE COMING FORTH OF THE DAJJĀL (ANTICHRIST)

(4301) Ḥudhaifah and Abū Mas'ūd got together and Ḥudhaifah said : I know best what the Dajjāl (Antichrist) will have with him. He will have with him a sea of water and a river of fire, and what you see as fire will be water and what you see as water will be fire. If any of you who lives up to that time and desires water, he should drink from what he sees as fire, for he will find it water.³⁷⁵⁴ Abū Mas'ūd al-Badrī said : I heard the Apostle of Allah (may peace be upon him) say in this way.

(4302) Anas b. Mālik reported the Prophet (may peace be upon him) as saying : No prophet was sent who had not warned his people about the one-eyed liar. Beware ! he will be one-eyed, but your Lord, the Exalted, is not one-eyed. Between his eyes

3752. Qur'ān, vi. 158. It means that when the sun will rise in the place of its setting, the gate of repentance will be closed and after that faith will not benefit anyone if he did not believe before.

3753. A treasure of gold will be found in the Euphrates when the Last Hour approaches. But this will be a sign of Resurrection. Hence the Prophet (may peace be upon him) forbade the Muslims not to take the treasure as they must concentrate on the things of the Hereafter.

3754. This change may be by magic, or Allah may give him this power to try the faith of the people.

will be written "infidel" (*kāfir*).³⁷⁵⁵

(4303) Shu'bah said in his version : "the letters k, f, r" (are on his forehead).

(4304) The tradition mentioned above has also been transmitted by Anas b. Mālik through a different chain of narrators. This version adds : Every Muslim will read it.³⁷⁵⁶

(4305) 'Imrān b. Ḥuṣain reported the Apostle of Allah (may peace be upon him) as saying : Let him who hears of the Dajjāl (Antichrist) go far from him, for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him.³⁷⁵⁷

(4306) 'Ubādah b. al-Ṣāmit reported the Apostle of Allah (may peace be upon him) as saying : I have told you so much about the Dajjāl (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.

Abū Dāwūd said : 'Amr b. al-Aswad was appointed a judge.

(4307) Al-Nawwās b. Sim'ān al-Kilābī said : The Apostle of Allah (may peace be upon him) mentioned the Dajjāl (Antichrist) saying : If he comes forth while I am among you I shall be the one who will dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Sūrat al-Kahf,³⁷⁵⁸ for they are your protection from his trial. We asked : How long will he remain on the earth ? He replied : Forty days, one like a year, one like a month, one like a week, and the rest of his days like yours. We asked : Apostle of Allah, will one day's prayer suffice us in this day which will be like a year ? He replied : No, you must make an estimate of its extent.³⁷⁵⁹ Then Jesus son of Mary will descend at the white minaret to the east of

3755. The Prophet (may peace be upon him) has described the minute details of the Dajjāl so that the Muslims could know him and protect themselves from his delusion. "Between his eyes" means "on his forehead". This will be read by every Muslim as indicated by other traditions.

3756. This word *kāfir* (infidel) will be read by all Muslims, whether they are literate or illiterate.

3757. Things like magic and reviving the dead will delude the people. They will believe in the Dajjāl and thus lose their faith.

3758. Qur'ān, xviii.

3759. Due to extreme calamities and griefs one day will look like a year. At that time prayer will be offered by making an estimate of the time in ordinary days. For example, after offering the morning prayer, one should make an estimate of the time between the morning and noon prayers, say eight hours. The morning prayer should be offered after eight hours. Similarly, other prayers should be offered by estimating the hours.

Damascus. He will then catch him up at the gate of Ludd³⁷⁶⁰ and kill him.

(4308) A similar tradition has been transmitted by Abū Umāmah from the Prophet (may peace be upon him) through a different chain of narrators. In this version he mentioned the prayers to the same effect.

(4309) Abū al-Dardā' reported the Prophet (may peace be upon him) as saying : If anyone memorises ten verses from the beginning of Sūrat al-Kahf, he will be protected from the trial of the Dajjāl (Antichrist).

Abū Dāwūd said : In this way Hishām al-Dastawā'i transmitted it from Qatādah, but he said : "If anyone memorises the closing verses of Sūrat al-Kahf." Shu'bah narrated from Qatādah the words "from the end of al-Kahf".³⁷⁶¹

(4310) Abū Hurairah reported the Prophet (may peace be upon him) as saying : There is no prophet between me and him, that is, Jesus (peace be upon him). He will descent (to the earth). When you see him, recognise him : a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish *jizyah*. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

Chapter 1601

AL JASSĀSAH, THE SPY OF THE DAJJĀL, A BEAST WHICH IS TO SEEK FOR NEWS TO TAKE TO THE DAJJĀL (ANTICHRIST)

(4311) Fāṭimah, daughter of Qais, said : The Apostle of Allah (may peace be upon him) once delayed the congregational night prayer. He came out and said : The talk of Tamīm al-Dārī detained me. He transmitted it to me from a man who was in an island of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked : Who are you ? She said : I am the Jassāsah.³⁷⁶² Go to that castle. So I came to it and found a man who was trailing his hair, chained in iron-collars, and leaping between the heaven and the earth. I asked : Who are you ? He

³⁷⁶⁰. The name of a city near Jerusalem.

³⁷⁶¹. One may memorise ten verses from the opening or from the last part of Sūrat al-Kahf. Some traditions indicate that if anyone memorises the whole Sūrat al-Kahf, he will be protected from the trial of the Dajjāl. To be on the safe side, one should memorise the whole *sūrah*.

³⁷⁶². Literally, it means a spy. In another tradition this spy is a beast. Many explanations have been given by commentators. It may be that the Dajjāl had two spies, one beast and another a woman. Or it might be a devil who changed himself in any form, sometimes in the form of a woman and sometimes in the form of a beast. This spy is to seek for news to take to the Dajjāl.

replied : I am the Dajjāl (Antichrist). Has the prophet of the unlettered people come forth now ? I replied : Yes. He said : Have they obeyed him or disobeyed him ? I said : No, they have obeyed him. He said : That is better for them.

(3412) Fāṭimah, daughter of Qais, said : I heard the crier of the Apostle of Allah (may peace be upon him) calling : Assemble for the prayer. I then came out and prayed along with the Apostle of Allah (may peace be upon him): When the Apostle of Allah (may peace be upon him) finished his prayer, he sat on the pulpit laughing, and he said : Everyone should remain where he had said his prayer. He then asked : Do you know why I have assembled you ? They replied : Allah and His Apostle know best. He said : I have not assembled you for some pleasant purpose or because of fear, but I have assembled you because Tamīm al-Dārī, a Christian, who came and accepted Islam, told me something which agrees with what I was telling you about the Antichrist (Dajjāl). He told me that he had sailed in a ship with thirty men of Lakhm and Judhām³⁷⁶³ and that they were storm-tossed for a month. They drew near to an island when the sun was setting. They sat in a boat nearest to them and entered the island where they were met by a very hairy beast. They said : Woe to you ! What can you be ? It replied : I am the Jassāsah. Go to this man in the monastery, for he is anxious to get news of you. He said : When it named a man to us we were afraid of it lest it should be a she-devil. So we went off quickly and entered the monastery, where we found a man with the hugest and strongest frame we had ever seen with his hand joined to his neck. He then narrated the rest of the tradition. He asked them about the palm-trees of Baisān³⁷⁶⁴ and the spring of Zughar³⁷⁶⁵ and about the unlettered Prophet. He said : I am the Messiah (the Antichrist) and will be soon permitted to come forth. The Prophet (may peace be upon him) said : He is in the Syrian sea or the Yemen sea ; no, on the contrary, it is towards the east that he is. He said it twice and pointed his hand to the east.³⁷⁶⁶ She said : I memorised this (tradition) from the Apostle of Allah (may peace be upon him), and she narrated the tradition.

(4313) Fāṭimah, daughter of Qais, said : The Prophet (may peace be upon him) offered the noon prayer and ascended the pulpit. Before this day he did not ascend it except on Friday. He then narrated this story.

Abū Dāwūd said : Ibn Ṣudrān belongs to Baṣrah. He was drowned in the sea along with Ibn Miswar, and no one could escape except him.

3763. The names of two famous Arab tribes.

3764. The name of a place in Syria near Jordan.

3765. The name of a place in Syria.

3766. The Prophet (may peace be upon him) was earlier doubtful about the place of the Dajjāl. Later on he was certain that he was in the east.

(4314) Jābir said : The Apostle of Allah (may peace be upon him) said one day on the pulpit : When some people were sailing in the sea, their food was finished. An island appeared to them. They went out seeking for bread.³⁷⁶⁷ They were met by the Jassāsah (the Antichrist's spy). I said to Abū Salamah : What is the Jassāsah ? He replied : A woman trailing the hair of her skin and of her head. She said : In this castle. He then narrated the rest of the tradition. He asked about the palm-trees of Baisān and the spring of Zughar. He said : He is the Messiah (Antichrist). Ibn Salamah said to me : There is something more in this tradition which I could not remember. He said : Jābir testified that it is he who is Ibn Ṣayyād.³⁷⁶⁸ I said : He died. He said : Let him die. I said : He accepted Islam. He said : Let him accept Islam. I said : He entered Medina. He said : Let him enter Medina.

Chapter 1602

THE STORY OF IBN ṢAYYĀD³⁷⁶⁹

(4315) Ibn 'Umar said : The Prophet (may peace be upon him) passed by Ibn Ṣā'id along with some of his Companions. 'Umar b. al-Khaṭṭāb was among them. He was playing with boys near the fortress of Banū Maghālah.³⁷⁷⁰ He was near the age of puberty (i.e. a boy). Before he was aware, the Apostle of Allah (may peace be upon him) gave him a pat on the back and said : Do you testify that I am Allah's Apostle ? Ibn Ṣayyād then looked at him and said : I testify that you are the Apostle of Gentiles. Ibn Ṣayyād then said to the Prophet (may peace be upon him) : Do you testify that I am the Apostle of Allah ? The Prophet (may peace be upon him) said : I believe in Allah and His Apostles. The Prophet (may peace be upon him) then asked him : What comes to you ? He replied : One who speaks the truth and one who lies come to me. The Prophet (may peace be upon him) said : You are confused. The Apostle of Allah (may peace be upon him) said to him : I have concealed something (in my hand), and he concealed the verse "the day when the sky will bring forth

3767. Another version has "seeking for news".

3768. Ibn Ṣayyād was a man whom the Prophet (may peace be upon him) suspected to be the Dajjāl. But he was not sure about it. Later on he embraced Islam and had children, and died. It is not known whether he disappeared and will come forth towards the end of time. But it seems that some other person will appear as the Dajjāl.

3769. Another version has Ibn al-Ṣā'id. This man was suspected to be the Dajjāl (Antichrist) by the Prophet (may peace be upon him) and the Companions.

3770. The name of a tribe.

smoke (*dukhān*) clearly visible.³⁷⁷¹ Ibn Ṣayyād said : It is smoke (*dukhkh*). The Apostle of Allah (may peace be upon him) said : Away with you, you cannot get farther than your rank.³⁷⁷² 'Umar said : "Apostle of Allah, permit me to cut off his head. The Apostle of Allah (may peace be upon him) said : If he is the one (the Dajjāl), you will not be given power over him, and if he is not, you will not do well in killing him.

(4316) Nāfi' told that Ibn 'Umar used to say : I swear by Allah that I do not doubt that Antichrist is Ibn Ṣayyād.

(4317) Muhammad b. al-Munkadir told that he saw Jābir b. 'Abd Allah swearing by Allah that Ibn al-Ṣā'id was the Dajjāl (Antichrist). I expressed my surprise by saying : You swear by Allah ! He said : I heard 'Umar swearing to that in the presence of the Apostle of Allah (may peace be upon him), but the Apostle of Allah (may peace be upon him) did not make any objection to it.³⁷⁷³

(4318) Jābir said : We saw the last of Ibn Ṣayyād at the battle of the Ḥarraḥ.³⁷⁷⁴

(4319) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The Last Hour will not come before there come forth thirty Dajjāls (fraudulents), everyone presuming himself that he is an apostle of Allah.

(4320) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The Last Hour will not come before there come forth thirty liar Dajjāls (fraudulents) lying on Allah and His Apostle.³⁷⁷⁵

(4321) A similar tradition has also been transmitted by Ibrāhīm (al-Nakha'i) through a different chain of narrators. I (Ibrāhīm) said to 'Ubaidat al-Salmānī : Do you think that he is one of them, that is al-Mukhtār (al-Thaqafī) ? He said : He is from the leaders.

3771. Qur'ān, xlv. 10.

3772. The Prophet (may peace be upon him) tested Ibn Ṣayyād to see whether he had any supernatural knowledge. His use of a different form of the word for smoke indicated that he was a sort of soothsayer with a defective source of information.

3773. He referred not to the Dajjāl (Antichrist) who will come forth at the time when the Last Hour will be approaching and who will be killed by Jesus. He meant that Ibn Ṣayyād was one of the many Antichrists who would appear from time to time to deceive the people. They will come forth before the appearance of the great Dajjāl. The Prophet (may peace be upon him) predicted that many Antichrists would appear from time to time in this world before the appearance of the great Dajjāl.

3774. This is the day when Yazīd b. Mu'āwiyah had full control of the people of Medina. This war was waged on the two lava plains of Medina. This report also belies the view that Ibn Ṣayyād had died.

3775. These will not be Antichrists. The Antichrist will come forth in the last when Jesus will come. These people will be fraudulents and false prophets. Such people came forth at different times in the history of Islam.

Chapter 1603

COMMAND AND PROHIBITION³⁷⁷⁶

(4322) 'Abd Allah b. Mas'ūd reported the Apostle of Allah (may peace be upon him) as saying : The first defect that permeated Banū Isrā'il was that a man (of them) met another man and said : O so-and-so, fear Allah, and abandon what you are doing, for it is not lawful for you. He then met him the next day and that did not refrain him from eating with him, drinking with him and sitting with him. When they did so, Allah mingled their hearts with one another. He then recited the verse : "Curses were pronounced on those among the children of Isrā'il who rejected Faith, by the tongue of David and of Jesus the son of Mary" . . . up to "wrongdoers".³⁷⁷⁷ He then said : By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right.³⁷⁷⁸

(4323) A similar tradition has also been transmitted by Ibn Mas'ūd through a different chain of narrators to the same effect. This version adds : "Or Allah will mingle your hearts together and curse you as He cursed them."

Abū Dāwūd said : This tradition has been transmitted by al-Muḥārībī, from al-'Alā' b. al-Musayyab, from 'Abd Allah b. 'Amr b. Murrah, from Sālim al-Aṣṭas, from Abū 'Ubaidah, from 'Abd Allah ; and it has been transmitted by Khālid al-Ṭaḥḥān, from al-'Alā', from 'Amr b. Murrah from Abū 'Ubaidah.

(4324) Abū Bakr, after praising Allah and exalting Him, said : You people recite this verse "You who believe, care for yourselves ; he who goes astray cannot harm you when you are rightly-guided,"³⁷⁷⁹ and put it in its improper place. Khālid's version has : We heard the Prophet (may peace be upon him) say : When the people see a wrongdoer and do not prevent him, Allah will soon punish them all. 'Amr b. Hushaim's version has : I heard the Apostle of Allah (may peace be upon him) say : If acts of disobedience are done among any people and do not change them though

3776. Meaning commanding what is good and prohibiting what is evil.

3777. Qur'ān, v. 81.

3778. Every Muslim is required to enjoin what is good and forbid what is evil. It is necessary to perform this duty to purify the society from evil and to make it a model one. If the people do not obey Allah and continue to commit sins and evil, the pious men should dissociate from them, and should not sit, eat and drink with these people. This may bring them to obedience to Allah and His Prophet (may peace be upon him). But it depends on situation. Dissociation is not always necessary. Sometimes association is useful for their reform.

3779. Qur'ān, v. 105.

they are able to do so, Allah will soon punish them all.³⁷⁸⁰

Abū Dāwūd said : This tradition has also been transmitted by Abū Usamah and a group of transmitters similar to the version narrated by Khālid. The version of Shu'bah has : "If acts of disobedience are done among any people who are more numerous than those who do them. : . ."

(4325) Jabir (b. 'Abd Allah) reported the Apostle of Allah (may peace be upon him) as saying : If any man is among a people in whose midst he does acts of disobedience, and, though they are able to make him change (his acts), they do not change, Allah will smite them with punishment before they die.³⁷⁸¹

(4326) Abū Sa'id al-Khudrī said : I heard the Apostle of Allah (may peace be upon him) say : If any of you sees something objectionable, he should change it with his hand if he can change it with his hand. (The narrator Hammād broke the rest of the tradition which was completed by Ibn al-'Alā'.) But if he cannot (do so), he should do it with his tongue, and if he cannot (do so with) his tongue he should do it in his heart, that being the weakest form of faith.³⁷⁸²

(4327) Abū Umayyat al-Sha'bānī said : I asked Abū Tha'labat al-Khushanī : What is your opinion about the verse "Care for yourselves" ?³⁷⁸³ He said : I swear by Allah, I asked the one who was well informed about it ; I asked the Apostle of Allah (may peace be upon him) about it. He said : No, enjoin upon one another to do what is good and forbid one another to do what is evil, but when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, care for yourself, and leave alone what people in general are doing ; for ahead of you are days which will require endurance in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does. Another version

3780. Verse v. 105 means that the acts of disobedience of other people do not harm when the pious men preach the injunctions of Islam, enjoin what is good and forbid what is evil. The phrase "When you are rightly-guided" means that they obey all the commands of Islam. Enjoining what is good and prohibiting what is evil" is also an important command. This duty must be performed by them. If they do not perform this duty, they cannot be called "rightly-guided". People may care for themselves when enjoining good and prohibiting evil do not benefit, and people insist on committing sins and doing evil. If they neglect doing this duty, Allah will punish them all, both pious and impious.

3781. Enjoining good and forbidding evil is an important duty in Islam. Negligence of this duty may cause the anger of Allah and consequently His punishment in this world.

3782. If a man has power to change an objectionable thing, he should do it. If he cannot, he should prohibit it with his tongue. If he cannot do so, he should consider it evil and hate it in his heart. This is the weakest form of faith. A Muslim should at least hate the acts of disobedience.

3783. Qur'ān, v. 105.

has : He said (The hearers asked :) Apostle of Allah, the reward of fifty of them ? He replied : The reward of fifty of you.³⁷⁸⁴

(4328) 'Abd Allah b. 'Amr b. al-'Āṣ reported the Apostle of Allah (may peace be upon him) as saying : How will you do when that time will come ? Or he said : A time will soon come when the people are sifted and only dregs of mankind survive and their covenants and guarantees have been impaired and they have disagreed among themselves and become thus, intertwining his fingers. They asked : What do you order us to do, Apostle of Allah ? He replied : Accept what you approve, abandon what you disapprove, attend to your own affairs and leave alone the affairs of the generality.³⁷⁸⁵

Abū Dāwūd said : A similar tradition has been transmitted by 'Abd Allah b. 'Amr from the Prophet (may peace be upon him) through a different chain.

(4329) 'Abd Allah b. 'Amr b. al-'Āṣ said : When we were around the Apostle of Allah (may peace be upon him), he mentioned the period of commotion (*fitnah*) saying : When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (intertwining his fingers). I then got up and said : What should I do at that time, may Allah make me ransom for you ? He replied : Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.

(4330) Abū Sa'īd al-Khudrī reported the Apostle of Allah (may peace be upon him) as saying : The best fighting (*jihād*) in the path of Allah is (to speak) a word of justice to an oppressive ruler.³⁷⁸⁶

(4331) Al-'Urs b. 'Āmirat al-Kindī reported the Prophet (may peace be upon him) as saying : When sin is done in the earth, he who sees it and disapproves of it will be taken like one who was not present, but he who is not present and approves of it will

3784. The Prophet (may peace be upon him) predicted that a time would come when evil would prevail and acts of disobedience would be done in general. During this period if a man acts rightly, he will be given the reward of the acts of fifty Companions of the Prophet (may peace be upon him). Obviously the reward of their acts will be more than that of the acts of other people.

3785. Towards the end of time when evil prevails, the Prophet (may peace be upon him) advised to mind one's own business, keep to the house and control one's tongue. During this period enjoining what is good and forbidding what is evil will be of no use.

3786. *Jihād* is meant to promote the cause of Islam. It is a great service to Islam to speak bluntly what is right, just and true before an unjust and cruel ruler. Everyone fears to speak the truth before a powerful ruler lest he should become angry. But if a man takes courage to speak the truth before him, he is performing a great *jihād*.

be like him who sees.³⁷⁸⁷

(4332) A similar tradition has also been transmitted by 'Adī b. 'Adī from the Prophet (may peace be upon him) through a different chain of narrators. This version has: He who sees it and disapproves of it will be like him who was not present.

(4333) A man from among the Companions of the Prophet (may peace be upon him) reported him as saying: The people will not perish until their sins and faults become abundant, and there remains no excuse for them.³⁷⁸⁸

Chapter 1604

THE COMING OF THE LAST HOUR

(4334) 'Abd Allah b. 'Umar said: The Apostle of Allah (may peace be upon him) led us in the night prayer one night towards the end of his life. When he uttered the salutation, he got up and said: Have you seen this night of yours? No one of those who are on the surface of the earth will survive at the ends of one hundred years. Ibn 'Umar said: The people fell into fallacy by this statement of the Apostle of Allah (may peace be upon him) about the traditions they used to narrate concerning one hundred years.³⁷⁸⁹ The Apostle of Allah (may peace be upon him) said: No one of those who are present today on the surface of the earth will survive, meaning when that century comes to an end.³⁷⁹⁰

(4335) Abū Tha'labat al-Khushanī reported the Apostle of Allah (may peace be upon him) as saying: Allah will not fail to detain this community for less than half a day.³⁷⁹¹

(4336) Sa'd b. Abī Waqqāṣ reported the Prophet (may peace be upon him) as saying: I hope my community will not fail to maintain their position in the sight of

3787. This shows that a Muslim should hate and disapprove of a sin when he sees it or hears it. He should never approve of a sin when he sees it or hears it, but should hate.

3788. The Muslims will perish on account of their sins. When their sins dominate, there will be no excuse for them for survival. In such a situation, Allah will destroy them.

3789. The people used to hear from each other that the Last Hour will come within one hundred years. By this prediction of the Prophet (may peace be upon him) they thought that they were correct in their presumption about the coming of the Last Hour within a century. But the Prophet (may peace be upon him) did not mean so.

3790. The Prophet (may peace be upon him) meant that all his Companions would die within one hundred years. This prediction of his came true. He did not mean that the Last Hour would come within a century as the people presumed.

3791. The day here refers to the Day of Resurrection. According to the Qur'ān (xxii. 47), this day will last for one thousand years. Its duration will be so lengthy as one counts one thousand years. During this period the Muslim community will not lose its position in the eyes of Allah.

their Lord if He delays them half a day. Sa'd was asked : How long is half a day ?
He said : It is five hundred years.³⁷⁹²

3792. It means that the Last Day would not occur within five hundred years of the time of the Prophet (may peace be upon him). He hoped that his people would keep to the faith during all that period. The five hundred years in this tradition are not definite. They refer to a long duration. There may be increase in this period and this increase does not contradict the prediction ('*Awn al-Ma'būd*, IV, 221).

XXXIII. KITĀB AL-HUDŪD³⁷⁹³

[BOOK OF PRESCRIBED PUNISHMENTS]

Chapter 1605

PUNISHMENT OF AN APOSTATE

(4337) 'Ikrimah said : 'Alī burned some people who retreated³⁷⁹⁴ from Islam. When Ibn 'Abbās was informed of it, he said : If it had been I, I would not have them burned, for the Apostle of Allah (may peace be upon him) said : Do not inflict Allāh's punishment on anyone, but would have had killed them on account of the statement of the Apostle of Allah (may peace be upon him). The Apostle said : Kill those who change their religion. When 'Alī was informed about it he said : How truly Ibn 'Abbās said !

(4338) 'Abd Allah (b. Mas'ūd) reported the Apostle of Allah (may peace be upon him) as saying : The blood of a Muslim man who testifies that there is no god but Allah and that I am the Apostle of Allah should not be lawfully shed but only for one of three reasons : married fornicator,³⁷⁹⁵ soul for soul,³⁷⁹⁶ and one who deserts his religion separating himself from the community.³⁷⁹⁷

(4339) 'Ā'ishah (may Allah be pleased with her) reported the Apostle of Allah

3793 *Hudūd* is plural of *ḥadd*, meaning a thing which restrains or prevents. Since a punishment prevents a man from doing crimes, it is called *ḥadd*. But it applies only to those punishments that are prescribed in the Qur'ān or *Sunnah*. They are : punishment for theft, adultery, accusation of adultery, and drinking of wine. Punishment for homicide and dacoity has also been mentioned in the Qur'ān.

3794. The punishment of an apostate in Islam is death. If a man retreats from Islam, he will be required to repent. If he declines, he will be killed. According to the Ḥanafis, this applies only to men and not to women. Female apostates shall not be killed. But majority of the scholars are of view that both male and female apostates should be killed.

3795. If the fornicator is unmarried, he will be given a punishment of one hundred lashes. If he is married, he will be stoned to death.

3796. If a man commits murder intentionally, he will be killed.

3797. An apostate is given sufficient time to repent. If he refuses, he will be killed.

(may peace be upon him) as saying : The blood of a Muslim man who testifies that there is no god but Allah and that Muḥammad is Allah's Apostle should not lawfully be shed except only for one of three reasons : a man who committed fornication after marriage, in which case he should be stoned ; one who goes forth to fight with Allah and His Apostle,³⁷⁹⁸ in which case he should be killed or crucified or exiled from the land ; or one who commits murder for which he is killed.

(4340) Abū Burdah said on the authority of Abū Mūsā : I went to the Prophet (may peace be upon him) while two men who were Ash'arīs were with me. One of them was on my right and the other on my left side. Both of them asked him for employment. The Prophet (may peace be upon him) was silent. He asked : What do you say, Abū Mūsā, or 'Abd Allah b. Qais (Abū Mūsā's name) ? I replied : By Him Who has sent you with truth, they did not inform me of what they had in their hearts, and I did not know that they would ask for an employment. He said : I have the scene before my eyes that he had his toothstick below his lip which receded. He (the Prophet) said : We will never or will not put in charge of our work anyone who asks for it. But go, ye, Abū Mūsā, or 'Abd Allah b. Qais. He then sent him as a Governor of the Yemen. After him he sent Mu'ādh b. Jabal. When Mu'ādh came to him, he said : Come down, and he put a cushion for him. He saw that a man was chained with him. He asked : What is this ? He replied : He was a Jew and he accepted Islam. He then converted to his religion, an evil religion. He said : I will not sit until he is killed according to the decision of Allah and His Apostle (may peace be upon him). He said : Yes, be seated. He said : I will not sit until he is killed according to the decision of Allah and His Apostle (may peace be upon him). He said it three times. He then commanded for it and he was killed. Both of them then discussed the question of prayer and vigilance at night. One of them, probably Mū'ādh, said : So far as I am concerned, I sleep and I keep vigilance ; I keep vigilance and I sleep ; I hope for the same reward for my sleep as for my vigilance.

(4341) Abū Mūsā said : Mu'ādh came to me when I was in the Yemen. A man who was Jew embraced Islam and then retreated from Islam. When Mu'ādh came, he said : I will not come down from my mount until he is killed. He was then killed. One of them said : He was asked to repent before that.

(4342) Abū Burdah said : A man who turned back from Islam was brought to Abū Mūsā. He invited him to repent for twenty days or about so. Mu'ādh then came

3798. This refers to such things as highway robbery and revolt against the Government. According to Mālik and al-Shāfi'i, he will be crucified. The ruling authorities have a choice to inflict any of these four punishments.

and invited him (to embrace Islam) but he refused. So he was beheaded.

(4343) The tradition mentioned above has also been transmitted by Abū Mūsā through a different chain of narrators. But there is no mention of demand of repentance.

(4344) The tradition mentioned above has also been transmitted by al-Qāsim through a different chain of narrators. This version has : He did not come down until he was killed, and he did not ask him for repentance.

(4345) Ibn 'Abbās said : 'Abd Allah b. Abī Sarḥ used to write (the revelation) for the Apostle of Allah (may peace be upon him). Satan made him slip, and he joined the infidels. The Apostle of Allah (may peace be upon him) commanded to kill him on the day of Conquest (of Mecca). 'Uthmān b. 'Affān sought protection for him. The Apostle of Allah (may peace be upon him) gave him protection.

(4346) Sa'd said : On the day of the Conquest of Mecca 'Abd Allah b. Sa'd b. Abī Sarḥ hid himself with 'Uthmān b. 'Affān. He brought him and made him stand before the Prophet (may peace be upon him), and said : Accept the allegiance of 'Abd Allah, Apostle of Allah ! He raised his head and looked at him three times, refusing him each time, but accepted his allegiance after the third time. Then turning to his Companions he said : Was not there a wise man among you who would stand to him when he saw me that I had withheld my hand from accepting his allegiance and killed him ? They said : We did not know what you had in your heart, Apostle of Allah ! Why did you not give us a signal with your eye ? He said : It is not advisable for a Prophet to have tricks that deceive with the eyes.

(4347) Jarīr reported the Prophet (may peace be upon him) as saying : When a slave runs away and reverts to polytheism, he may lawfully be killed.

Chapter 1606

PUNISHMENT OF A MAN WHO ABUSES THE PROPHET (MAY PEACE BE UPON HIM)

(4348) Ibn 'Abbās said : A blind man had a slave-mother who used to abuse the Prophet (may peace be upon him) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. On one night she began to slander the Prophet (may peace be upon him) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (may

peace be upon him) was informed about it. He assembled the people and said : I adjure by Allah the man who has done this action and I adjure him by my right to him that he should get up. Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet (may peace be upon him) and said : Apostle of Allah ! I am her master ; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not leave her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the Prophet (may peace be upon him) said, Oh, be witness, no retaliation is payable for her blood.³⁷⁹⁹

(4349) 'All said : A Jewess used to abuse the Prophet (may peace be upon him) and disparage him. A man strangled her till she died. The Apostle of Allah (may peace be upon him) declared that no recompense was payable for her blood.³⁸⁰⁰

(4350) Abū Barzah said : I was with Abū Bakr. He became angry at a man and uttered hot words. I said : Do you permit me, Caliph of the Apostle of Allah (may peace be upon him), that I cut off his neck ? These words of mine removed his anger ; he stood and went in. He then sent for me and said : What did you say just now ? I said : (I had said :) Permit me that I cut off his neck. He said : Would you do it if I ordered you ? I said : Yes. He said : No, I swear by Allah, this is not allowed for any man after Muḥammad (may peace be upon him).³⁸⁰¹

Abū Dāwūd said : This is Yazīd's version. Aḥmad b. Ḥanbal said : That is, Abū Bakr had no powers to slay a man except for three reasons which the Apostle of Allah (may peace be upon him) had mentioned : disbelief after belief, fornication after marriage, or killing a man without (murdering) any man by him. The Prophet (may peace be upon him) had powers to kill.

3799. It is unanimously agreed that if a Muslim abuses or insults the Prophet (may peace be upon him) he should be killed. There is a difference of opinion about the killing of a non-Muslim. According to al-Shāfi'ī, he should be killed. Abū Ḥanīfah is of opinion that he should not be killed. The sin of being a polytheist is far greater than it. Mālik maintains that he should be killed except that he embraces Islam (*'Awn al-Ma'būd*, IV, 226).

3800. This shows that even if a Jew or any non-Muslim abuses the Prophet (may peace be upon him) he will be killed. This is held by al-Laith, al-Shāfi'ī, Aḥmad and Ishāq. Mālik and al-Auzā'ī hold that abusing the Prophet (may peace be upon him) is an act of apostasy. A Muslim should be asked to repent. If he refuses to repent, he should be killed.

3801. The punishment for abusing or opposing the Prophet (may peace be upon him) was death. This was the privilege of the Prophet (may peace be upon him) alone. This could not be applied to others. If a man contempts a caliph or a Muslim ruler, he will not be killed.

Chapter 1607

FIGHTING AGAINST ALLAH AND HIS PROPHET
(MAY PEACE BE UPON HIM)³⁸⁰²

(4351) Anas b. Mālik said : Some people of 'Ukl or 'Urainah³⁸⁰³ came to the Apostle of Allah (may peace be upon him) and found Medina unhealthy. So the Apostle of Allah (may peace be upon him) ordered them to go to the camels (of the *ṣadaqah*) and ordered them to drink some of their urine and milk. They went there. When they became well, they killed the herdsman of the Apostle of Allah (may peace be upon him) and drove off the camels. The news about them reached the Prophet (may peace be upon him) early in the morning. So he sent people in pursuit of them, and they were brought when the day had risen high. He ordered and their hands and feet were cut off and nails were drawn into their eyes, and they were thrown out on the Ḥarrah.³⁸⁰⁴ They begged for water but were not supplied water. Abū Qilābah said : They were people who had stolen, killed, apostatised after their faith and fought against Allah and His Apostle (may peace be upon him).

(4352) The tradition mentioned above has also been transmitted by the narrator Ayyūb through a different chain. This version has : So he (the Prophet) ordered nails to be heated and had them blinded with them, and he had their hands and feet cut off, and did not cauterise them to stop the flow of blood.³⁸⁰⁵

(4353) The tradition mentioned above has also been transmitted by Anas. b. Mālik through a different chain of narrators. This version says : The Apostle of Allah (may peace be upon him) sent some people who were experts in tracking in pursuit of them and they were brought (to him). Allah, the Exalted, then revealed the verse about it : "The punishment of those who wage war against Allah and His Apostle and strive for mischief through the land."³⁸⁰⁶

(4354) The tradition mentioned above has also been transmitted by Anas b. Mālik through a different chain of narrators. This version has : Anas said : I saw one of them biting the earth with his mouth (teeth) on account of thirst and thus they died.

(4355) A similar tradition has also been transmitted by Anas b. Mālik through a

3802. This refers to such things as highway robbery.

3803. These are two tribes. Some versions have 'Ukl and others 'Urainah, and some others both. Here the transmitter is doubtful whether Anas said 'Ukl or 'Urainah.

3804. The name of a place with black stones near Medina.

3805. The Prophet (may peace be upon him) inflicted this punishment on them according to the Qur'ānic verse v. 36 for robbery and striving to cause mischief.

3806. Qur'ān, v. 36.

different chain of narrators. This version adds: He then forbade disfiguring.³⁸⁰⁷ This version does not mention the words "from opposite sides". This tradition has been narrated by Shu'bah from Qatādah and Salām b. Miskīn from Thābit on the authority of Anas. They did not mention the words "from opposite sides". I did not find these words "their hands and feet were cut off from opposite sides" in any version except in the version of Ḥammād b. Salamah.

(4356) Ibn 'Umar said: Some people raided the camels of the Prophet (may peace be upon him), drove them off, and apostatised. They killed the herdsman of the Apostle of Allah (may peace be upon him) who was a believer. He (the Prophet) sent (people) in pursuit of them and they were caught. He had their hands and feet cut off, and their eyes put out. The verse regarding fighting against Allah and His Prophet (may peace be upon him) was then revealed. These were the people about whom Anas b. Mālik informed al-Ḥajjāj when he asked him.

(4357) Abū al-Zinād said: When the Apostle of Allah (may peace be upon him) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."³⁸⁰⁸

(4358) Muḥammad b. Sirīn said: This happened before the prescribed punishments (*ḥudūd*) were revealed, meaning the tradition of Anas.

(4359) Ibn 'Abbās said: The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite sides or exile from the land . . . most merciful"³⁸⁰⁹ was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.³⁸¹⁰

3807. *Mutlak* means to kill an animal by cutting off its organs, its nose, ears and to disfigure it. This was also done with a slain in pre-Islamic days. This continued for some time in the early days of Islam. Later on it was repealed and the Prophet (may peace be upon him) forbade to kill a man or an animal by disfiguring.

3808. Qur'ān, v. 36.

3809. Qur'ān, v. 36-37.

3810. This is the view held by Ibn 'Abbās. According to him, if an infidel commits robbery and repents, embraces Islam and comes to the authorities before his arrest, the punishment will be inflicted on him. He will not be forgiven. In this tradition repentance means embracing Islam. But this view runs counter to the generally accepted view of scholars. It goes that if an infidel commits robbery and embraces Islam before arrest, no punishment will be inflicted on him (*'Awn al-Ma'bad*, IV, 230).

*Chapter 1608***INTERCESSION REGARDING PRESCRIBED PUNISHMENTS**

(4360) 'Ā'ishah said : The Quraish were anxious about the Makhzūmī woman who had committed theft. They said : Who will speak to the Apostle of Allah (may peace be upon him) about her ? Then they said : Who will be bold enough for it but Usāmah b. Zaid, the Prophet's (may peace be upon him) friend ! So Usāmah spoke to him, and the Apostle of Allah (may peace be upon him) said : Are you interceding regarding one of the punishments prescribed by Allah ? He then got up and gave an address, saying : What destroyed your predecessors was just that when a person of rank among them committed a theft, they left him alone, and when a weak one of them committed a theft, they inflicted the prescribed punishment on him. I swear by Allah that if Fāṭimah daughter of Muḥammad should steal, I would have her hand cut off.³⁸¹¹

(4361) 'Ā'ishah said : A Makhzūmī woman used to borrow goods and deny having received them, so the Prophet (may peace be upon him) gave orders that her hand should be cut off.³⁸¹² The narrator then transmitted the rest of the tradition like that of al-Laith, saying : So the Prophet (may peace be upon him) had her hand cut off.

Abū Dāwūd said : Ibn Wahb transmitted this tradition from Yūnus on the authority of al-Zuhri, and in this version he said as al-Laith had said : A woman committed theft during the lifetime of the Prophet (may peace be upon him) on the occasion of the Conquest (of Mecca). It has been transmitted by al-Laith from Yūnus on the authority of Ibn Shihāb through his chain of narrators. He said in this version : A woman borrowed goods. Mas'ūd b. al-Aswad also transmitted a similar tradition from the Prophet (may peace be upon him) and said : A velvet was stolen from the house of the Apostle of Allah (may peace be upon him).

Abū Dāwūd said : Abū al-Zubair reported on the authority of Jābir : A woman committed theft and took refuge with Zainab daughter of the Prophet (may peace be upon him).

3811. This shows that intercession regarding prescribed punishment is unlawful. It should be inflicted, whether the criminal is of a low or a high rank.

3812. The version of this tradition contradicts all other reliable versions which indicate that the woman had committed theft. The narrator of this version has expressed theft as borrowing of the goods and its denial. If a man borrows goods and denies, his hand will not be cut off according to the majority opinion of the scholars. Aḥmad b. Ḥanbal and Ishāq hold that his hand will be cut off.

(4362) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying : Forgive the people of good qualities their slips, but not faults to which prescribed penalties apply.³⁸¹³

Chapter 1609

FORGIVING FAULTS WHICH INVOLVE PRESCRIBED PUNISHMENTS BEFORE THEY ARE REPORTED TO THE AUTHORITIES

(4363) 'Abd Allah b. 'Amr b. al-'Āṣ reported the Apostle of Allah (may peace be upon him) as saying : Forgive the infliction of prescribed penalties among yourselves, for any prescribed penalty of which I hear must be carried out.³⁸¹⁴

Chapter 1610

CONCEALING CRIME OF CRIMINALS TO WHOM PRESCRIBED PUNISHMENT APPLIES

(4364) Yazīd b. Nu'aim on his father's authority said : Mā'iz came to the Prophet (may peace be upon him) and admitted (having committed adultery) four times in his presence, so he ordered him to be stoned to death, but said to Huzzāl : If you had covered him with your garment, it would have been better for you.³⁸¹⁵

(4365) Ibn al-Munkadir said : Huzzāl had ordered Mā'iz to go to the Prophet (may peace be upon him) and tell him (about his having committed adultery).

3813. This shows that ordinary faults can be forgiven by a judge but not a fault or crime which involves prescribed punishment, for it is a right of Allah. This tradition is weak.

3814. This is directed to a person who is not a judge or an official having power of inflicting prescribed punishment. It means that people should not report such a case to the authorities. They should forgive the criminal before reporting it to the judge. A judge has no powers to forgive a crime which involves prescribed punishment.

3815. It was Huzzāl who asked Mā'iz to go to the Prophet (may peace be upon him) and tell him that he had committed adultery. The Prophet (may peace be upon him) advised him that, instead of asking Mā'iz to come to him and acknowledge his fault, it would have been better that he concealed his crime and did not tell anyone. Since prescribed punishments are serious, it is better for the people not to report to the authorities.

*Chapter 1611*ON A MAN TO WHOM PRESCRIBED PUNISHMENT APPLIES
COMES AND ACCEPTS THE CRIME

(4366) 'Alqamah b. Wā'il said on the authority of his father : A woman went out in the time of the Prophet (may peace be upon him) for prayer and a man attacked her and got his desire of her. She shouted and he went off, and when a man came by, she said : That (man) did such and such to me. And when a company of the Emigrants came by, she said : That man did such and such to me. They went and siezed the man about whom they thought that he had intercourse with her and brought him to her. She said : Yes, this is he. Then they brought him to the Apostle of Allah (may peace be upon him). When he (the Prophet) was about to award the sentence the man who had assaulted her stood up and said : Apostle of Allah, I am the man who has done it with her. He (the Prophet) said to her : Go away, for Allah has forgiven you. But he told the man some good words (Abū Dāwūd said : meaning the man who was siezed), and of the man who had had intercourse with her, he said : Stone him to death. He also said : He has repented to such an extent that if the people of Medina had repented similarly, it would have been accepted from them.³⁸¹⁶

Abū Dāwūd said : Asbāṭ b. Naṣr has also transmitted it from Simāk.

*Chapter 1612*SUGGESTIONS TO A CRIMINAL TO WHOM THE PRESCRIBED
PUNISHMENT APPLIES

(4367) Abū Umayyat al-Makhzūmī said : A thief who had accepted (having committed theft) was brought to the Prophet (may peace be upon him), but no goods were found with him. The Apostle of Allah (may peace be upon him) said to him : I do not think you have stolen. He said : Yes, I have. He repeated it twice or thrice. So he gave orders. His hand was cut off and he was then brought to him. He said : Ask Allah's pardon and turn to Him in repentance. He said : I Ask Allah's pardon and turn to Him in repentance. He (the Prophet) then said : O Allah, accept his

3816. If a man acknowledges his crime four times in the case of fornication he will be punished. As Mu'ādh b. Jabal himself confirmed his crime, the Prophet (may peace be upon him) inflicted punishment on the man. If the fornicator is single and unmarried, he will be flogged; if he is married, he will be stoned to death. The same applies to a woman.

repentance.³⁸¹⁷

Abū Dāwūd said : It has been transmitted by 'Amr b. 'Āṣim, from Hammām, from Ishāq b. 'Abd Allah from Abū Umayyah, a man of the *Anṣār* from the Prophet (may peace be upon him).

Chapter 1613

ACKNOWLEDGMENT OF A CRIMINAL WHO DOES NOT NAME HIS CRIME DEFINITELY

(4368) Abū 'Umāmah said : A man came to the Prophet (may peace be upon him) and said : Apostle of Allah ! I have committed a crime which involves prescribed punishment. So inflict it on me. He said : Have you not performed ablution when you came ? He said : Yes. He said : Have you not prayed with us when we prayed ? He said : Yes. He then said : Go off, for Allah, the Exalted, forgave you.³⁸¹⁸

Chapter 1614

INVESTIGATION BY BEATING A CRIMINAL

(4369) Azhar b. 'Abd Allah al-Ḥarārī said : Some goods of the people of Kilā³⁸¹⁹ were stolen. They accused some men of the weavers (of theft). They came to Nu'mān b. Bashīr, the Companion of the Prophet (may peace be upon him). He confined them for some days and then set them free. They came to al-Nu'mān and said : You have set them free without beating and investigation. Al-Nu'mān said : What do you want ? You want that I should beat them. If your goods are found with them, then it is all right ; otherwise, I shall take (retaliation) from your back as I have taken from their backs. They asked : Is this your decision ? He said : This is the decision of Allah

3817. This shows that a judge should make suggestions to a criminal who confesses his crime. He might have misunderstood the crime, or not committed it. By these suggestions the judge should try to avoid inflicting punishment on him. Besides, it also shows that a sin of a criminal is not forgiven by punishment. Even after punishment, he should beg pardon of Allah.

3818. This tradition has been explained variantly. It is not possible that the Prophet (may peace be upon him) would forgive a prescribed punishment. The man might have misunderstood the crime. That might be a minor sin which the man had taken as subject to prescribed punishment. Secondly, the Prophet (may peace be upon him) avoided inflicting punishment, for the man did not mention his crime clearly. When he concealed the crime, he did not insist on disclosing it. Thirdly, that was not even a major sin, for only minor sins are forgiven by performing ablution and saying prayer.

3819. The name of a place.

and His Apostle (may peace be upon him).³⁸²⁰

Abū Dāwūd said : By this statement he frightened them ; that is, beating is not necessary except after acknowledgment.

Chapter 1615

FOR HOW MUCH PROPERTY A THIEF'S HAND SHOULD BE CUT OFF ?

(4370) 'Ā'ishah said : The Prophet (may peace be upon him) used to cut off a thief's hand for a quarter of a dīnār and upwards.³⁸²¹

(4371) 'Ā'ishah reported the Prophet (may peace be upon him) as saying : A thief's hand should be cut off for a quarter of a dīnār and upwards.

Aḥmad b. Ṣāliḥ said : The amputation (of a thief's hand) is for a quarter of a dīnār and upwards.

(4372) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) had a thief's hand cut off for a shield worth three dirhams.³⁸²²

(4373) 'Abd Allah b. 'Umar said : The Prophet (may peace be upon him) had a man's hand cut off who had stolen from the place³⁸²³ reserved for women a shield whose price was three dirhams.

(4374) Ibn 'Abbās said : The Apostle of Allah (may peace be upon him) had a man's hand cut off for (stealing) a shield whose price was a dīnār or ten

3820. This shows that beating and molesting an accused is not permissible during investigation. Islam does not allow to force an accused to acknowledge his crime by beating him.

3821. The Qur'ān prescribes that a thief's hand should be cut off. But it does not describe for how much property it should be cut off. According to al-Ḥasan, Zāhirī and Khawārīj, no limit has been prescribed. It can be amputated for stealing the property of any value, more or less. There is a difference of opinion among scholars about the value of property for which a thief's hand is cut off. There are ten points of view on this issue. According to al-Shāfi'ī, the value of property is a quarter of a dīnār or which amounts to its price ; it may be three dirhams, more or less. But it is not cut off for less than a quarter of a dīnār. This is also held by 'Ā'ishah, 'Umar b. 'Abd al-'Azīz, al-Anṣārī, al-Laith, Abū Thawr, Ishāq and others. Mālik, Aḥmad and Ishāq maintain that the value is a quarter of a dīnār or three dirhams or which amounts to its price. According to Abū Ḥanīfah, the standard for amputation of a thief's hand is ten dirhams, or a property equivalent in value (*'Awn al-Ma'būd*, IV, 235-36).

3822. The standard of cutting off a thief's hand was a quarter of a dīnār which was equivalent to three dirhams in the time of the Prophet (may peace be upon him). But it may be noted that if a quarter of a dīnār is not equivalent to three dirhams, a thief's hand will not be cut off only for three dirhams. The value of a quarter of a dīnār will be taken into consideration.

3823. *Ṣuffah* : space reserved for women in the mosque.

dirhams.³⁸²⁴

Abū Dāwūd said : Muḥammad b. Salamah and Sa'dān b. Yaḥyā have transmitted it from Ibn Ishāq through his chain of narrators.

(4375) Muḥammad b. Yaḥyā b. Hibbān said : A slave stole a plant of a palm-tree from the orchard of a man and implanted it in the orchard of his master. The owner of the plant went out in search of the plant and he found it. He solicited help against the slave from Marwān b. al-Ḥakam who was the Governor of Medina at that time. Marwān confined the slave and intended to cut off his hand. The slave's master went to Rāfi' b. Khadlġ and asked him about it. He told him that he had heard the Apostle of Allah (may peace be upon him) say : The hand is not to be cut off for taking fruit or the pith of the palm-tree. The man then said : Marwān has siezed my slave and wants to cut off his hand. I wish that you may go with me to him and tell him that which you have heard from the Apostle of Allah (may peace be upon him). So Rāfi' b. Khadlġ went with him and came to Marwān b. al-Ḥakam. Rāfi' said to him : I heard the Apostle of Allah (may peace be upon him) say : The hand is not to be cut off for taking fruit or the pith of the palm-tree. So Marwān gave orders to release the slave and then he was released.³⁸²⁵

Abū Dāwūd said : *Kathar* means pith of the palm-tree.

(4376) This tradition has also been transmitted by Muḥammad b. Yaḥyā b. Hibbān through a different chain of narrators. This version adds : Marwān gave him some lashes and let him go.

(4377) 'Amr b. Shu'aib, on his father's authority, said his grandfather, 'Abd Allah b. 'Amr b. al-Āṣ, told that the Apostle of Allah (may peace be upon him) was asked about fruit which was hung up and said : If a needy person takes some with his mouth and does not take a supply away in his garment, there is nothing on him, but he who carries any of it is to be fined twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried to have his

3824. This tradition is a basis for the viewpoint held by Abū Ḥanīfah. According to Ḥanafī jurists, the price of a shield for which a thief's hand was cut off was ten dirhams and not three. They contend that the traditions of 'Ā'ishah and Ibn 'Umar have confusion. The opponents reply that one of the narrators of the tradition regarding ten dirhams is Ibn Ishāq who is objectionable. He is not reliable. The traditions of 'Ā'ishah and Ibn 'Umar are sound.

3825. There is a difference of opinion among scholars about amputating the hand for stealing fruits and plants. Abū Ḥanīfah maintains that the hand is not to be cut off for stealing fresh fruits whether guarded or not. On the analogy of fruits he says that the hand will not be amputated for stealing flesh, milk and drinks. According to Mālik and al-Shāfi'ī, the hand will be cut off for stealing plants, fruits, flesh, drinks, and milk when they are guarded. If they are not guarded, the hand will not be cut off (*'Awn al-Ma'būd*, IV, 238).

hand cut off if their value reaches the value of a shield. If he steals a thing less in value than it, he is to be fined twice the value and punished.³⁸²⁶

Abū Dāwūd said : *Jarīn* means the place where dates are dried.

Chapter 1616

THE HAND IS NOT TO BE CUT OFF FOR SNATCHING AND TREACHERY

(4378) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying : Cutting of the hand is not to be inflicted on one who plunders, but he who plunders conspicuously does not belong to us.

He also said through this chain : The Apostle of Allah (may peace be upon him) said : Cutting of the hand is not to be inflicted on one who is treacherous.³⁸²⁷

(4379) The tradition mentioned above has also been transmitted by Jābir through a different chain of narrators. This version adds : Cutting of the hand is not to be inflicted on one who snatches something.³⁸²⁸

Abū Dāwūd said : Ibn Juraij did not hear these two traditions from Abū al-Zubair. I have been informed by Aḥmad b. Ḥanbal saying : Ibn Juraij heard them from Yāsīn al-Zayyāt.³⁸²⁹

Abū Dāwūd said : Al-Mughīrah b. Muslim has transmitted it from Abū al-Zubair from Jābir from the Prophet (may peace be upon him).

Chapter 1617

ON A MAN WHO STEALS FROM A FORTIFIED PLACE

(4380) Ṣafwān b. Umayyah said : I was sleeping in the mosque on a cloak of

3826. If a needy person takes some dates hung up in the tree with his mouth to satisfy his hunger, he is not to be blamed. He is allowed to do so. But he is not allowed to take away any of it. If he takes away before plucking the fruits and drying them, he is to be fined and punished. But if he takes away from the place where dates are dried, and their value reaches the price of a shield, his hand will be cut off. It may be noted that the place where dates are dried is a guarded place.

3827. This shows that the hand of a plunderer and a treacherous person will not be cut. This is held by all the jurists. But Ishāq b. Rāhwaiḥ and Aḥmad maintain that if a man borrows something and then refuses to return it or denies, his hand will be amputated.

3828. This tradition indicates that the hand of a snatcher will not be cut off.

3829. Yāsīn al-Zayyāt was a weak transmitter. But al-Tirmidhī and Ibn Ḥibbān have established that Ibn Juraij had heard these traditions from Abū al-Zubair. Therefore this tradition is not weak.

mine whose price was thirty dirhams. A man came and pinched it away from me. The man was seized and brought to the Apostle of Allah (may peace be upon him). He ordered that his hand should be cut off. I came to him and said : Do you cut off only for thirty dirhams ? I sell it to him and make the payment of its price a loan ? He said : Why did you not do so before bringing him to me ?³⁸³⁰

Abū Dāwūd said : Zā'idah has also transmitted it from Simāk from Ju'aid b. Hujair. He said : Šafwān slept. Mujāhid and Tāwūs said : While he was sleeping a thief came and stole the cloak from beneath his head. The version of Abū Salamah b. 'Abd al-Rahmān has : He snatched it away from beneath his head and he awoke. He cried and he (the thief) was siezed. Al-Zuhri narrated from Šafwān b. 'Abd Allah. His version has : He slept in the mosque and used his cloak as a pillow. A thief came and took his cloak. The thief was siezed and brought to the Prophet (may peace be upon him).

Chapter 1618

CUTTING OF THE HAND IN CASE ONE DENIES THE LOAN

(4381) Ibn 'Umar said : A Makhzūmī woman used to borrow goods and deny having received them, so the Prophet (may peace be upon him) gave orders and her hand was cut off.³⁸³¹

Abū Dāwūd said : Juwairiyyah has transmitted it from Nāfi' from Ibn 'Umar or from Šafīyyah daughter of Abū 'Ubaid. This version adds : The Prophet (may peace be upon him) got up and gave an address saying : Is there any woman who repents to Allah, the Exalted, and to His Apostle ? He said it three times. That (woman) was present there but she did not get up and speak. Ibn Ghunj transmitted it from Nāfi' from Šafīyyah daughter of Abū 'Ubaid. This version has : He witnessed to her.

3830. This shows that if a criminal is produced before a judge, and his crime is established, he cannot condone the prescribed punishment. Moreover, the hand of a thief is cut off only when he steals a thing from a place which is guarded and fortified. If he steals from a public place, his hand will not be cut.

3831. There are different versions of this tradition. Some versions have "had committed theft", and others have "used to borrow goods and deny having received them". Al-Bukhārī does not mention the words about borrowing goods. The narrators of "theft" are more than those who narrated "used to borrow goods". On the basis of this tradition, Aḥmad and Ishāq b. Rāhwaiḥ hold that the hand of a man who borrows goods and denies having received them shall be cut off. According to the generality of scholars, the hand of such a criminal will not be cut off. They contend that denying a loan is not a theft. Loan is a deposit and there is no such punishment on denying a deposit (*'Awn al-Ma'ḥūd*, IV, 241-42).

(4382) 'Ā'ishah said : A woman borrowed jewellery through some known persons and she herself was unknown. She then sold them. She was siezed and brought to the Prophet (may peace be upon him). He gave orders that her hand should be cut off. It is this woman about whom Usāmah interceded and of her the Apostle of Allah (may peace be upon him) said whatever he said.

(4383) 'Ā'ishah said : A Makhzūmī woman used to borrow goods and deny having received them. The Prophet (may peace be upon him) gave orders that her hand should be cut off. He (the narrator) then narrated the tradition similar to the one transmitted by Qutaibah from al-Laith from Ibn Shihāb. This version adds : The Prophet (may peace be upon him) had her hand cut off.

Chapter 1619

ON A LUNATIC WHO COMMITS THEFT OR A CRIME TO WHICH THE PRESCRIBED PUNISHMENT APPLIES

(4384) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying : There are three (persons) whose actions are not recorded : a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty.³⁸³²

(4385) Ibn 'Abbās said : A lunatic woman who had committed adultery was brought to 'Umar. He consulted the people and ordered that she should be stoned. 'Alī b. Abī Ṭālib passed by and said : What is the matter with this (woman) ? They said : This is a lunatic woman belonging to the family of so and so family. She has committed adultery. 'Umar has given orders that she should be stoned. He said : Go back with her. He then came to him and said : Commander of the Faithful, do you not know that there are three whose actions are not recorded : a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty ? He said : Yes. He then asked : What is the matter then that this woman is being stoned ? He said : There is nothing. He then said : Let her go. He ('Umar) let her go and began to utter : Allah is most great.

(4386) A similar tradition has also been transmitted by al-A'mash through a different chain of narrators. He also said : "... till he reaches puberty, and a lunatic till he is restored to consciousness." 'Umar then began to utter : Allah is most great.

3832. These three categories of persons are not legally responsible for their actions. If they commit a crime, they will not be punished. If they make an agreement or enter into a contract, that will not be valid. The contract of marriage, or a sale transaction, divorce and emancipation of a slave will not be effective from these persons.

(4387) Ibn 'Abbās said : A lunatic woman passed by 'All b. Abi Ṭālib. He then mentioned the rest of the tradition to the same effect as 'Uthmān mentioned. This version has : Do you not remember that the Apostle of Allah (may peace be upon him) has said : There are three whose actions are not recorded : a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty ?

(4388) Abū Zubyān said : A woman who had committed fornication was brought to 'Umar. He gave orders that she should be stoned. 'All (Allah be pleased with him) passed (by that way). He siezed her and let her go. 'Umar was informed about it. He said : Ask 'All to come to me. 'All came to him and said : Commander of the Faithful, you know that the Apostle of Allah (may peace be upon him) said : There are three (persons) whose actions are not recorded : a boy till he reaches puberty, a sleeper till he awakes, a lunatic till he is restored to reason. This is an idiot woman belonging to the family of so and so. Someone might have done this action with her when she suffered the fit of lunacy. 'Umar said : I do not know. 'All said : I do not know.³⁸³³

(4389) 'All reported the Prophet (may peace be upon him) as saying : There are three (persons) whose actions are not recorded : a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.

Abū Dāwūd said : Ibn Juraij has transmitted it from al-Qāsim b. Yazīd on the authority of 'All from the Prophet (may peace be upon him). This version adds : "and an old man who is feeble-minded".³⁸³⁴

Chapter 1620

ON A BOY WHO COMMITS A CRIME TO WHICH THE PRESCRIBED PUNISHMENT APPLIES

(4390) 'Aṭṭyah al-Quraṣī said : I was among the captives of Banū Quraizah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.³⁸³⁵

(4391) The tradition mentioned above has also been transmitted by 'Abd al-Malik b. 'Umar through a different chain of narrators. This version has : They un-

3833. As her case was doubtful, the prescribed punishment could not be inflicted on her.

3834. A feeble-minded old man is also like a boy or a lunatic.

3835. The growing of hair on the private part was a sign of puberty. The minor children were not to be killed. The prescribed punishment does not apply to children.

covered my private parts, and when they found that the hair had not begun to grow, they put me among the captives.

(4392) Ibn 'Umar said : He was presented before the Prophet (may peace be upon him) on the day of Uhud when he was fourteen years old, but he did not allow him (to participate in the battle). He was again presented before him on the day of *Khandaq* when he was fifteen years old, then he allowed him.

(4393) Nāfi' said : When I mentioned this tradition to 'Umar b. 'Abd al-'Aziz, he said : This prescribed punishment is between the minor and the major.³⁸³⁶

Chapter 1621

ON A MAN WHO COMMITS THEFT DURING A WARLIKE EXPEDITION—SHOULD HIS HAND BE CUT OFF ?

(4394) Junādah b. Abi Umayyah said : We were with Busr b. Arṭāt on the sea (on an expedition). A thief called Miṣḍar who had stolen a *bukhtī* she-camel was brought. He said : I heard the Apostle of Allah (may peace be upon him) say : Hands are not to be cut off during a warlike expedition. Had it not been so, I would have cut it off.³⁸³⁷

Chapter 1622

ON CUTTING THE HAND OF A MAN WHO STEALS THE SHROUD OF A DEAD BODY FROM THE GRAVE

(4395) Abū Dharr said : The Apostle of Allah (may peace be upon him) said to me : O Abū Dharr : I replied : At your service and at your pleasure, Apostle of Allah ! He said : How will you do when death smites people, and a house, meaning a grave, will cost as much as a slave.³⁸³⁸ I said : Allah and His Apostle know best;

3836. Fifteen years is the age of puberty. The prescribed punishment applies to adults and not to minors.

3837. According to al-Auzā'i, the hand of a thief shall not be cut off during a journey. But the majority of scholars hold that in this tradition the journey means the one made for a warlike expedition. If someone steals during a battle, his hand will not be cut. But during an ordinary journey, his hand will be cut. The other explanation is that the Prophet (may peace be upon him) might have meant theft of the booty. If a man steals from the booty, his hand will not be cut.

3838. Here death refers to severe pestilence. It means the people will die in large numbers and the graves will be costly as much as the cost of a slave.

or he said : What Allah and His Apostle choose for me. He said : Show endurance, or he said : You may show endurance.

Abū Dāwūd said : Ḥammād b. Abī Sulaimān said : The hand of one who rifles a grave should be cut off because he had entered the deceased's house.³⁸³⁹

Chapter 1623

ON A THIEF WHO COMMITS THEFT REPEATEDLY

(4396) Jābir b. 'Abd Allah said : A thief was brought to the Prophet (may peace be upon him). He said : Kill him. The people said : He has committed theft, Apostle of Allah ! Then he said : Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said : Kill him. The people said : He has committed theft, Apostle of Allah ! Then he said : Cut off. So his (left) foot was cut off. He was brought a third time and he said : Kill him. The people said : He has committed theft, Apostle of Allah ! So he said : Cut off his hand. (So his [left] hand was cut off.) He was brought a fourth time and he said : Kill him. The people said : He has committed theft, Apostle of Allah ! So he said : Cut off his hand. So his (right) foot was cut off. He was brought a fifth time and he said : Kill him. So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.³⁸⁴⁰

Chapter 1624

HANGING THE HAND OF A THIEF ON HIS NECK

(4397) 'Abd al-Rahmān b. Muḥairiz said : We asked Fadālah b. 'Ubaid about hanging the (amputated) hand on the neck of a thief whether it was a *sunnān*. He

3839. There is a difference of opinion among scholars about cutting off the hand of a man who steals the shroud of a dead body from the grave. According to Ibn 'Abbās, Sufyān al-Thawrī, al-Auzā'ī, al-Zuhrī, Abū Ḥanīfah and Muḥammad b. al-Ḥasan, his hand shall not be cut off. Abū Yūsuf and the rest of the jurists maintain that his hand shall be cut off. This is also held by 'Umar, Ibn Mas'ūd, 'Ā'ishah, Abū Thawr, al-Ḥasan, al-Shāfi'ī, al-Sha'bī, al-Nakha'ī, Qatādah Ḥammād and 'Umar b. 'Abd al-'Azīz (*'Awn al-Ma'būd*, IV, 247).

3840. The killing of this thief might be due to his apostasy or sedition or some other crime. A thief is never killed for theft. Besides, this tradition has been abrogated by another tradition which says : A Muslim may not be killed but for three reasons : a life for a life, a married man who commits fornication, and one who turns aside from one's religion and abandons the community. It has been transmitted by al-Bukhārī and Muslim. Moreover, this tradition mentioned in the text is weak. The narrator Mus'ab b. Thābit is not reliable (*'Awn al-Ma'būd*, IV, 248).

said : A thief was brought to the Apostle of Allah (may peace be upon him) and his hand was cut off. Thereafter he commanded for it, and it was hung on his neck.³⁸⁴¹

Chapter 1625

SALE OF A SLAVE WHEN HE COMMITS THEFT

(4398) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When a slave steals, sell him, even though it be for half an ūqiyah.³⁸⁴²

Chapter 1626

STONING OF A FORNICATOR

(4399) Ibn 'Abbās said : The Qur'ānic verse goes : "If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them, and, if they testify, confine them to houses until death do chain them or Allah ordains for them some (other) way."³⁸⁴³ Allah then mentioned man after woman and combined them in another verse : "If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone."³⁸⁴⁴ This command was abrogated by the verse relating to flogging : "The woman and the man guilty of adultery or fornication—flog each of them with one hundred stripes."³⁸⁴⁵

(4400) Mujāhid said : "Appointing a way" in this verse (iv. 15) means prescribing punishment.

Sufyān said : "Punish them" refers to unmarried, and "confine them to houses"

3841. This shows that after cutting of the hand, it should be hung on the neck of the thief. But this tradition is weak.

3842. *Nasāḥah*. This is half an ūqiyah, or twenty dirhams. It means that the slave who steals should be sold for a lower price, whatever it may be. According to the generality of scholars, the hand of a slave shall be cut off, whether he is run away or not. This tradition is weak. The narrator 'Umar b. Abī Salamah is not reliable.

3843. Qur'ān, iv. 15.

3844. Qur'ān, iv. 16.

3845. Qur'ān, xxiv. 2. In the beginning the fornicator, male or female, was confined to a house. But when verse xxiv. 2 about flogging a fornicator was revealed, this punishment was repealed. The Prophet (may peace be upon him) is reported as saying : Receive my teaching, receive my teaching. Allah has appointed a way for those women. When the parties are unmarried they shall receive a hundred lashes and be banished for a year when they commit fornication. But when they have been married, they shall receive one hundred lashes and be stoned to death. This shows that an unmarried fornicator will be flogged and a married will be stoned to death.

refers to the women who are married.

(4401) 'Ubādah b. al-Ṣāmit reported the Apostle of Allah (may peace be upon him) as saying : Receive my teaching, receive my teaching. Allah has appointed a way for those women.³⁸⁴⁶ If the parties have been married, they shall receive a hundred lashes and be stoned to death.³⁸⁴⁷ If the parties are unmarried, they shall receive a hundred lashes and be banished for a year.³⁸⁴⁸

(4402) A similar tradition has been transmitted by al-Ḥasan through a chain of Yaḥyā and to the same effect. This version adds : They shall receive one hundred lashes and be stoned to death.

(4403) The tradition mentioned above has also been transmitted by 'Ubādah b. al-Ṣāmit through a different chain of narrators. This version has : The people said to Sa'd b. 'Ubādah ; Abū Thābit, the prescribed punishments have been revealed ; if you find a man with your wife, what will you do ? He said : I shall strike them with sword so much so that they become silent (i.e. die). Should I go and gather four witnesses ? Until that (time) the need would be fulfilled. So they went away and gathered with the Apostle of Allah (may peace be upon him) and said : Apostle of Allah ! did you not see Abū Thābit, he said so-and-so ? The Apostle of Allah (may peace be upon him) said : The sword is a sufficient witness. He then said : No, no, a furious and a jealous man may follow this course.³⁸⁴⁹

Abū Dāwūd said : This tradition has been transmitted by Waki' from al-Faḍl b. Dilham from al-Ḥasan, from Qabīṣah b. Ḥuraith, from Salamah b. al-Muḥabbaq, from the Prophet (may peace be upon him). And this is the chain of the tradition narrated by Ibn al-Muḥabbaq to the effect that a man had sexual intercourse with a slavegirl of his wife.

Abū Dāwūd said : Al-Faḍl b. Dilham was not the memoriser of traditions. He was a butcher in Wāsiṭ.

(4404) 'Abd Allah b. 'Abbās said : 'Umar b. al-Khaṭṭāb gave an address saying :

3846. Qur'ān, iv. 15.

3847. It is disputed whether a married fornicator shall be flogged and stoned to death. A group of scholars maintain that both punishments should be inflicted on him. They are : 'Alī, al-Ḥasan al-Baṣrī, Ishāq b. Rāhwaiḥ, Dāwūd, and *Ahl al-Zāhir*, and also some Shāfi'i scholars. But scholars in general maintain that he should be only stoned to death.

3848. Banishment for one year along with flogging is also disputed. Al-Shāfi'i and generality of scholars hold that banishment along with flogging is necessary for both men and women. According to al-Ḥasan, banishment is not necessary. Mālik and al-Auzā'i hold that banishment does not apply to women. According to Abū Ḥanīfah, banishment is not necessary. But the authorities may do so if it is advisable.

3849. This shows that one should make an inquiry about the crime. A wrathful or an enthusiastic man may kill the criminal in a fit of frenzy on the least suspicion.

Allāh sent Muḥammad (may peace be upon him) with truth and sent down the Book to him, and the verse of stoning was included in what He sent down to him. We read it and memorised it. The Apostle of Allāh (may peace be upon him) had people stoned to death and we have done it also since his death. I am afraid the people might say with the passage of time: We do not find the verse of stoning in the Book of Allāh, and thus they stray by abandoning a duty which Allāh had revealed. Stoning is a duty laid down (by Allāh) for married men and women who commit fornication when proof is established, or if there is pregnancy, or a confession. I swear by Allāh, had it not been so that people might say: 'Umar made an addition to Allāh's Book, I would have written it (there).³⁸⁵⁰

Chapter 1627

STONING OF MĀ'IZ B. MĀLIK

(4405) Yazīd b. Nu'aim b. Huzzāl, on his father's authority said: Mā'iz b. Mālik was an orphan under the protection of my father. He had sexual intercourse with a slavegirl belonging to a clan. My father said to him. Go to the Apostle of Allāh (may peace be upon him) and inform him what you have done, for he may perhaps ask Allāh for forgiveness for him. His purpose in that was simply a hope that it might be a way of escape for him. So he went to him and said: Apostle of Allāh! I have committed fornication, so inflict on me the punishment ordained by Allāh. He (the Prophet) turned away from him, so he came back and said: Apostle of Allāh! I have committed fornication, so inflict on me the punishment ordained by Allāh. He (again) turned away from him, so he came back and said: Apostle of Allāh! I have committed fornication, so inflict on me the punishment ordained by Allāh. When he uttered it four times, the Apostle of Allāh (may peace be upon him) said: You have said it four times. With whom did you commit it? He replied: With so and so. He asked: Did you lie with her? He replied: Yes. He asked: Had your skin been in contact with hers? He replied. Yes. He asked: Did you have intercourse with her? He said: Yes. So he (the Prophet) gave orders that he should be stoned to death. He was then taken out to the Ḥarrah,³⁸⁵¹ and, while he was being stoned he felt the effect of the stones and could not bear it, and fled. But 'Abd Allāh b. Unais encountered him when those, who had been stoning him could not catch upon him, threw the bone of a camel's foreleg at him, which hit him and killed him. They then went to the

3850. The stoning verse was earlier in the Qur'ān, but its reading was abrogated, and it no longer exists there. The commandment of stoning which it contained still survives.

3851. A place with black stones near Medina.

Prophet (may peace be upon him) and reported it to him. He said. Why did you not leave him. Perhaps he might have repented and been forgiven by Allah.³⁸⁵²

(4406) Muḥammad b. Ishāq said : I mentioned the story of Mā'iz b. Mālik to 'Āṣim b. 'Umar b. Qaṭādah. He said to me : Ḥasan b. Muḥammad b. 'Alī b. Abī Ṭālib said to me : Some men of the tribe of Aslam whom I do not blame and whom you like have transmitted to me the saying of the Apostle of Allah (may peace be upon him) : Why did you not leave him alone ? He said : But I did not understand this tradition. So I went to Jābir b. 'Abd Allah and said (to him) : Some men of the tribe of Aslam narrate that the Apostle of Allah (may peace be upon him) said when they mentioned to him the anxiety of Mā'iz when the stones hurt him : "Why did you not leave him alone ? But I do not know this tradition. He said : My cousin, I know this tradition more than the people. I was one of those who had stoned the man. When we came out with him, stoned him and he felt the effect of the stones, he cried : O people ! return me to the Apostle of Allah (may peace be upon him). My people killed me and deceived me ; they told me that the Apostle of Allah (may peace be upon him) would not kill me. We did not keep away from him till we killed him. When we returned to the Apostle of Allah (may peace be upon him) we informed him about it. He said : Why did you not leave him alone and bring him to me ? and he said this so that the Apostle of Allah (may peace be upon him) might ascertain it from him. But he did not say this to abandon the prescribed punishment. He said : I then understood the intent of the tradition.³⁸⁵³

(4407) Ibn 'Abbās said : Mā'iz b. Mālik came to the Prophet (may peace be upon him) and said that he had committed fornication and he (the Prophet) turned away from him. He repeated it many times, but he (the Prophet) turned away from him. He asked his people : Is he mad ? They replied : There is no defect in him. He asked : Have you done it with her ? He replied : Yes. So he ordered that he should be stoned to death. He was taken out and stoned to death, and he (the Prophet) did not pray over him.³⁸⁵⁴

3852. As Mā'iz was married and confirmed his crime, he was stoned to death according to the Divine Commandment.

3853. Abū Ḥanīfah, al-Shāfi'ī and Aḥmad maintain that if the criminal runs away while he is being punished, he should be left alone. If he plainly withdraws from his confession, he will not be punished. But if he does not withdraw, he will be punished. According to Ṭ, Mālik, he will not be left if he runs away. According to another statement of Mālik, if he is seized immediately he will be punished, but not later on.

3854. The Prophet (may peace be upon him) did not pray over Mā'iz on the day when he was stoned. But next day he assembled the people and prayed over him in congregation ('*Awn al-Ma'būd*, IV, 256).

(4408) Jābir b. Samurah said : I saw Mā'iz b. Mālik when he was brought to the Prophet (may peace be upon him). He was a small and muscular man. He did not wear the loose outer garment. He made confession about him four times³⁸⁵⁵ that he had committed fornication. The Apostle of Allah (may peace be upon him) said : Perhaps you kissed her. He said that this most discarded man has committed fornication. He said : So he had him stoned to death and gave an address, saying : Beware, whenever we go out on an expedition in the path of Allah, one of them (i.e. the people) lags behind with a bleating sound like that of a he-goat, and gives modicum of his milk (i.e. sperm) to one of the women. If Allah gives control over any of them, I shall deter him from them (i.e. women) by punishing him severely.³⁸⁵⁶

(4409) Simāk said : I heard this tradition from Jābir b. Samurah. But the first version is more perfect. This version has : He repeated it twice, Simāk said : I narrated it to Sa'īd b. Jubair. He said : He repeated it four times.

(4410) Shu'bah said : I asked Simāk about the meaning of *kuthbah*. He said : A small quantity of milk.

(4411) Ibn 'Abbās said : The Apostle of Allah (may peace be upon him) asked Mā'iz b. Mālik : Is what I have heard about you true ? He said : What have you heard about me ? He said : I have heard that you have had intercourse with a girl belonging to the family of so and so. He said : Yes. He then testified four times. He (the Prophet) then gave order regarding him and he was stoned to death.

(4412) Ibn 'Abbās said : Mā'iz b. Mālik came to the Prophet (may peace be upon him) and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. He (the Prophet) said : You have testified to yourself four times. Take him away and stone him to death.

(4413) Ibn 'Abbās said : The Prophet (may peace be upon him) said to Mā'iz b. Mālik : Perhaps you kissed, or squeezed, or looked. He said : No. He then said : Did you have intercourse with her ? He said : Yes. On that (reply) he (the Prophet) gave orders that he should be stoned to death. The narrator Mūsā did not mention "on the authority of Ibn 'Abbās". This is Wahb's version.

(4414) Abū Hurairah said : A man of the tribe of Aslam came to the Prophet

3855 There is a difference of opinion among scholars about confession. According to Abū Ḥanīfah, one should make confession four times in four different meetings. Aḥmad and Ishāq hold that making confession four times in a meeting is sufficient. Mālik and al-Shāfi'i maintain that making confession once is valid.

3856 The Prophet (may peace be upon him) expressed fornication during the course of battle figuratively. He has compared the man with a he-goat and the women with one she-goats to show the contempt of this crime. Further, he expressed his desire to inflict severe punishment if he has control over such a criminal.

(may peace be upon him) and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet (may peace be upon him) was turning away from him. Then when he confessed a fifth time, he turned round and asked : Did you have intercourse with her ? He replied : Yes. He asked : Have you done it so that your sexual organ penetrated hers ? He replied : Yes. He asked : Have you done it like a collyrium stick when enclosed in its case and a rope in well ? He replied : Yes. He asked : Do you know what fornication is ? He replied : Yes, I have done with her unlawfully what a man may lawfully do with his wife. He then asked : What do you want by what you have said ? He said : I want you to purify me. So he gave command regarding him and he was stoned to death. Then the Prophet (may peace be upon him) heard one of his Companions saying to another : Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog. He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air. He asked : Where are so and so ? They said : Here we are, Apostle of Allah ! He said : Go down and eat some of this ass's corpse. They replied : Apostle of Allah ! who can eat any of this ? He said : The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise plunging into them.

(4415) A similar tradition has also been transmitted by Abū Hurairah through a different chain of narrators. This version adds : The narrator Ḥasan b. 'All said : The transmitters have differed in the wordings (of this tradition) reported to me. Some said : He (Mā'iz) was tied to a tree, and others said : He was made to stand.

(4416) Jābir b. 'Abd Allah said : A man of the tribe of Aslam came to the Apostle of Allah (may peace be upon him) and made confession of fornication. He (the Prophet) turned away from him. When he testified against him four times, the Prophet (may peace be upon him) said : Are you mad ? He said : No. He asked : Are you married ? He replied : Yes. The Prophet (may peace be upon him) then commanded regarding him and he was stoned in the place of prayer. Then when the stones hurt him, he fled, but was overtaken and stoned to death. The Prophet (may peace be upon him) then spoke well of him and did not pray over him.³⁸⁵⁷

3857. It means that the Prophet (may peace be upon him) did not pray on the day when he was stoned. He prayed over him next day. According to Mālik, the Muslim ruler should not pray over the man who is stoned to death on account of fornication, for he had committed a grave sin. But other people should pray over him. This is also held by Aḥmad. Al-Shāfi'ī and the rest of the jurists hold that the Muslim ruler and other Muslims may pray over him. Al-Qāḍī 'Iyād says that there is no difference of opinion amongst scholars on praying over the persons killed by inflicting prescribed punishment. Some hold that people of merit and eminence should not pray over them ('*Awn al-Ma'būd*, IV, 257).

(4417) Abū Sa'īd said : When the Prophet (may peace be upon him) commanded to stone Mā'iz b. Mālik, we took him out to Baqī'. I swear by Allah, we did not tie him, nor did we dig a pit³⁸⁵⁸ for him. But he was standing before us. The narrator Abū Kāmil said : So we threw at him bones, clods of mud and pieces of earthenware. He ran away and we ran after him till he came to a side of the Ḥarrah. He stood there before us and we threw at him big stones of the Ḥarrah until he died. He (the Prophet) did not ask forgiveness for him, nor did he speak ill of him.

(4418) Abū Naḍrah said : A man came to the Prophet (may peace be upon him). He then mentioned a similar tradition but not completely. This version has : People began to speak ill of him but he (the Prophet) forbade them. Then they began to ask forgiveness for him, but he forbade them saying. He is a man who had committed a sin. Allah will call him to account Himself.

(4419) Buraidah said : The Prophet (may peace be upon him) smelt the breath of Mā'iz.³⁸⁵⁹

(4420) Buraidah said : We, the Companions of the Apostle of Allah (may peace be upon him), used to talk mutually : Would that al-Ghāmidīyyah³⁸⁶⁰ and Mā'iz b. Mālik had withdrawn after their confession ; or he said : Had they not withdrawn after their confession, he would not have pursued them (for punishment). He had them stoned after the fourth (confession).³⁸⁶¹

(4421) Al-Lajlāj said that he was working in the market. A woman passed bearing a child. The people rushed towards her, and I also rushed along with them. I then went to the Prophet (may peace be upon him) while he was asking : Who is the father of this (child) who is with you ? She kept silence. A young man by her side said : I am his father, Apostle of Allah ! He then turned towards her and asked : Who is the father of this child with you ? The young man said : I am his father, Apostle of Allah ! The Apostle of Allah (may peace be upon him) then looked at some of those who were around him and asked them about him. They said : We do not

3858. There is a difference of opinion among scholars about digging a pit for a man or a woman who is to be stoned. According to Abū Ḥanīfah, Mālik and Aḥmad, no pit shall be dug for any of them. Some Mālikī scholars hold that if the crime is established by evidence, a pit will be dug, and not if established by confession. According to the traditionists, a pit shall not be dug for a man. There are three opinions about the woman : recommended, neither recommended nor disapproved but left to the choice of the authorities, and approved if fornication is established by evidence and not if established by confession (*'Awn al Ma'būd*, IV, 257).

3859. He wanted to check whether he had taken wine.

3860. The name of a woman who also confessed fornication and was stoned to death.

3861. When they made confession four times, the Prophet (may peace be upon him) ordered that they should be stoned.

know but good (about him). The Prophet (may peace be upon him) said to him: Are you married? He said: Yes. So he commanded regarding him and he was stoned to death. He (the narrator) said: We took him out and dug a pit for him and put him there. We then threw stones at him until he died. A man then came asking about the man who was stoned. We brought him to the Prophet (may peace be upon him) and said: This man has come asking about the wicked. The Apostle of Allah (may peace be upon him) said: He is more agreeable than the fragrance of musk in the eyes of Allah. The man was his father. We then helped him in washing, shrouding and burying him. (The narrator said:) I do not know whether he said or did not say: "in praying over him."

This is the tradition of 'Abdah, and it is more perfect.

(4422) A part of this tradition has also been transmitted by al-Lajlāj from the Prophet (may peace be upon him) through a different chain of narrators.

(4423) Ṣahl b. Sa'd said: A man came to the Prophet (may peace be upon him) and confessed before him that he had committed fornication with a woman whom he named. The Apostle of Allah (may peace be upon him) sent for the woman and asked her about it. But she denied that she had committed fornication. So he inflicted the prescribed punishment of flogging on him, and let her go.

(4424) Jābir said: A man committed fornication with a woman. So the Apostle of Allah (may peace be upon him) ordered regarding him and the prescribed punishment of flogging was inflicted on him. He was then informed that he was married. So he commanded regarding him and he was stoned to death.

Abū Dāwūd said: This tradition has been transmitted by Muḥammad b. Bakr al-Barsānī from Ibn Juraij as a statement of Jābir, and Abū 'Āṣim has transmitted it from Ibn Juraij similar to that of Ibn Wahb. He did not mention the Prophet (may peace be upon him). But he said: A man committed fornication, but did not know that he was married; so he was flogged. It was then known that he was married, so he was stoned to death.

(4425) Jābir said: A man committed fornication with a woman. It was not known that he was married. So he was flogged. It was then known that he was married, so he was stoned to death.

Chapter 1628

ON A WOMAN OF THE TRIBE OF JUHAINAH WHOM THE PROPHET (MAY PEACE BE UPON HIM) ORDERED TO BE STONED FOR COMMITTING FORNICATION

(4426) 'Imrān b. Ḥuṣain said: A woman belonging to the tribe of Juhainah

(according to the version of Abān) came to the Prophet (may peace be upon him) and said that she had committed fornication and that she was pregnant. The Apostle of Allah (may peace be upon him) called her guardian. Then the Apostle of Allah (may peace be upon him) said to him : Do good to her, and when she bears a child, bring her (to me). When she delivered the child, he brought her (to him). The Prophet (may peace be upon him) gave orders regarding her, and her clothes were tied on her. He then commanded regarding her and she was stoned to death, and commanded the people (to pray) and they prayed over her. Thereupon 'Umar said : Are you praying over her, Apostle of Allah, while she has committed fornication? He said : By Whom in Whose hand my soul is, she has repented to such an extent that if it were divided among the seventy people of Medina, it would have been enough for them all. And what do you find a thing better than the fact that she gave her life?³⁸⁶²

Abān did not say in his version . Then her clothes were tied on her.

(4427) Al-Auzā'i said : The word *shukkat* means tied, meaning her clothes were tied on her.

(4428) Buraidah said : A woman of Ghāmīd came to the Prophet (may peace be upon him) and said : I have committed fornication. He said : Go back. She returned, and on the next day she came to him again, and said : Perhaps you want to send me back as you did to Mā'iz b. Mālik. I swear by Allah, I am pregnant. He said to her : Go back. She then returned and came to him the next day. He said to her : Go back until you give birth to the child. She then returned. When she gave birth to the child, she brought the child to him, and said : Here it is ! I have given birth to it. He said : Go back, and suckle him until you wean him. When she had weaned him, she brought him (the boy) to him with something in his hand which he was eating. The boy was then given to a certain man of the Muslims and he (the Prophet) commanded regarding her. So a pit was dug for her, and he gave orders about her and she was stoned to death. Khālid was one of those who were throwing stones at her. He threw a stone at her. When a drop of blood fell on his cheek, he abused her. The Prophet (may peace be upon him) said to him : Gently, Khālid. By Him in Whose hand my soul is, she has repented to such an extent that if one who wrongfully takes an extra tax³⁸⁶³ were to repent to a like extent, he would be forgiven. Then giving command

3862. Her clothes were tied so that her private part might not be uncovered. It is unanimously agreed that a woman is stoned to death in the sitting condition while a man in the standing condition.

3863. *Ṣāhib maks* : *maks* was a tax taken from the sellers in the market in pre-Islamic times ; it also means something taken by a tax-collector over and above that is due. The sin of such a tax-collector was grave. Hence the Prophet (may peace be upon him) compared his sin with the sin of a fornicator

regarding her, prayed over her and she was buried.

(4429) Zakariyā Abī 'Imrān said : I heard an old man who transmitted from Abū Bakrah on his father's authority that the Prophet (may peace be upon him) had a woman stoned and a pit was dug up to her breasts.

Abū Dāwūd said : A man made me understand it from 'Uthmān (b. Abī Shaibah).

Abū Dāwūd said : Al-Ghassānī said : Juhainah, Ghāmid and Bāriq are the same.

Abū Dāwūd said : A similar tradition has been transmitted by Zakariyā b. Sallm through a different chain of narrators. This version adds : He (the Prophet) then threw a pebble like a gram at her. He then said : Throw at her and avoid her face. When she died, he took her out and prayed over her. About repentance he said similar to the tradition of Buraidah.

(4430) Abū Hurairah and Zaid b. Khālid al-Juhanī said : Two men brought a dispute before the Apostle of Allah (may peace be upon him). One of them said : Pronounce judgment between us in accordance with Allah's Book, 'Apostle of Allah ! The other who had more understanding said : Yes, Apostle of Allah ! pronounce judgment between us in accordance with Allah's Book, and allow me to speak. He (the Prophet) said : Speak. He then said : My son who was a hired servant with this (man) committed fornication with his wife, and when I was told that my son must be stoned to death, I ransomed him with a hundred sheep and a slavegirl of mine ; but when I asked the learned, they told me that my son should receive a hundred lashes and be banished for a year, and that stoning to death applied only to the man's wife. The Apostle of Allah (may peace be upon him) replied : By Him in Whose hand my soul is, I shall certainly pronounce judgment between you in accordance with Allah's Book. Your sheep and your slavegirl must be returned to you, and your son shall receive a hundred lashes and be banished for a year. And he commanded Unais al-Aslamī to go to that man's wife, and if she confessed, he should stone her to death. She confessed and he stoned her.³⁸⁶⁴

Chapter 1629

STONING A JEW AND A JEWESS FOR COMMITTING FORNICATION

(4431) Ibn 'Umar said : Some Jews came to the Apostle of Allah (may peace be upon him) and mentioned to him that a man and a woman of their number had com-

³⁸⁶⁴. The man was flogged as he was unmarried, and the woman was stoned as she was married.

mitted fornication. The Apostle of Allah (may peace be upon him) asked them : What do you find in the Torah about stoning ? They replied : We disgrace them and they should be flogged. 'Abd Allah b. Salām said : You lie ; it contains (instructions for) stoning. So they brought the Torah and spread it out, and one of them put his hand over the verse of stoning and read what preceded it and what followed it. 'Abd Allah b. Salām said to him : Lift your hand. When he did so, the verse of stoning was seen to be in it. They then said : He has spoken the truth, Muḥammad, the verse of stoning is in it. The Apostle of Allah (may peace be upon him) then gave command regarding them, and they were stoned to death.³⁸⁶⁵ 'Abd Allah b. 'Umar said : I saw the man leaning on the woman protecting her from the stones.

(4432) Al-Barā' b. 'Āzib said : The people passed by the Apostle of Allah (may peace be upon him) with a Jew whose face was blackened with charcoal and he was being taken around. He adjured them by Allah and asked : What is the prescribed punishment for a fornicator in your Divine Book ? He (the narrator) said : They referred him to a man of them. The Prophet (may peace be upon him) adjured him and asked : What is the prescribed punishment for a fornicator in your Divine Book ? He replied : Stoning. But fornication spread among our people of rank, so we disliked that a person of rank should be left alone and the punishment be inflicted on one who is lower in rank than him. So we suspended it for us. The Apostle of Allah (may peace be upon him) then commanded regarding him and he was stoned to death. He then said : O Allah ! I am the first to give life to a command of Thy Book which they had killed.

(4433) Al-Barā' b. 'Āzib said : The people passed by the Apostle of Allah (may peace be upon him) with a Jew who was blackened with charcoal and being flogged. He called them and said : Do you find so the prescribed punishment for a fornicator ? They said : Yes. He then called on a learned man of them and asked him : I adjure you by Allah Who revealed the Torah to Moses, do you find so the prescribed punishment for a fornicator in your Divine Book ? He said : By Allah, no. If you had not adjured me by this, I would not have informed you. We find stoning as the prescribed punishment for a fornicator in our Divine Book. But it (fornication) became frequent in our people of rank : so when we siezed a person of rank, we left him alone,

3865. This shows that even non-Muslims will be stoned to death if they commit fornication and they are married. This is held by al-Shāfi'ī and Aḥmad. Islam is not a condition for being a *muḥsin*. The Mālikīs and most of the Ḥanafīs stipulate Islam for being a *muḥsin*. Hence non-Muslims will not be stoned to death if they commit fornication. They contend that the Prophet (may peace be upon him) inflicted this punishment in accordance with the commandment of the Torah, and not with under Islamic injunctions. But this contention has been refuted by their opponents ('*Awn al-Ma'bud*, IV, 263).

and when we siezed a weak person, we inflicted the prescribed punishment on him. So we said : Come on, let us agree on a thing which may enforce equally on a person of higher and lower rank. So we agreed on blackening the face of a criminal with charcoal, and flogging him, and we abandoned stoning. The Apostle of Allah (may peace be upon him) then said : O Allah, I am the first to give life to Thine command which they had killed. So he commanded regarding him (the Jew) and he was stoned to death. Allah Most High then sent down : "O Apostle, let not those grieve thee, who race each other into unbelief . . ." ³⁸⁶⁶ up to "They say : If you are given this, take it, but if not, beware ! . . ." up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers," ³⁸⁶⁷ about Jews, up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrong-doers" ³⁸⁶⁸ about Jews ; and revealed the verses up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." ³⁸⁶⁹ About this he said : This whole verse was revealed about the infidels. ³⁸⁷⁰

(4434) Ibn 'Umar said : A group of Jews came and called on the Apostle of Allah (may peace be upon him) to Quff. ³⁸⁷¹ So he visited them in their school. They said ; Abū al-Qāsim, a man of us has committed fornication with a woman ; so pronounce judgment upon them. They placed a cushion for the Apostle of Allah (may peace be upon him) who sat on it and said : Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying : I believed in thee and in Him Who revealed thee. He then said : Bring me one who is learned among you. Then a young man ³⁸⁷² was brought. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Mālik from Nāfi'.

(4435) Abū Hurairah said (this is Ma'mar's version which is more perfect) : A man and a woman of the Jews committed fornication. Some of them said to others : Let us go to this Prophet, for he has been sent with an easy law. If he gives a judgment lighter than stoning, we shall accept it, and argue from it with Allah saying : A judgment of a Prophet from your Prophets. So they came to the Prophet (may peace be upon him) who was sitting in the mosque among his Companions. They said : Abū al-Qāsim, what do you think about a man and a woman who committed fornication ? He did not speak to them a word till went to their school. He stood at the gate and

3866. Qur'ān, v. 44.

3867. Qur'ān, v. 47.

3868. Qur'ān, v. 48.

3869. Qur'ān, v. 50.

3870. Though these verses were revealed about the Jews and infidels, but the Commandment applies to all.

3871. The name of a valley in Medina.

3872. His name was 'Abd Allah b. Šūriyā.

said : I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication if he is married ? They said : He shall be blackened with charcoal, taken round among the people on a donkey,³⁸⁷³ and flogged. A young man of them kept silence. When the Prophet (may peace be upon him) emphatically adjured him, he said : By Allah, since you have adjured us, (we inform you that) we find stoning in the Torah (as punishment for fornication). The Prophet (may peace be upon him) said : So when did you take Allah's command as easy ? He said : A relative of a certain king of our kings had committed fornication, but he suspended stoning from them. Then a man of a family of common men committed fornication, and he intended to have him stoned. But his people intervened and said : Our man shall not be stoned until you bring your man and stone him. So they made a compromise on this punishment between them. The Prophet (may peace be upon him) said : So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death.

Al-Zuhri said : We have been informed that this verse was revealed about them : "It was We Who revealed the Law (to Moses) : therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will."³⁸⁷⁴

(4436) Abū Hurairah said : A man and a woman of the Jews who were married committed fornication at the time when the Apostle of Allah (may peace be upon him) came to Medina. Stoning was a prescribed punishment for them in accordance with the Torah, but they abandoned it and followed *tajbiyyah*, meaning, the man was beaten a hundred times with a rope painted with tar and was seated on a donkey with his face towards the tail of the donkey. Their rabbis then assembled and sent some people to the Apostle of Allah (may peace be upon him). They said to them : Ask him about the prescribed punishment for a fornicator. The transmitter then mentioned the rest of the tradition. This version adds : They were not the followers of his religion, and he (the Prophet) was to pronounce judgment between them. So he was given a choice in this verse : "If they do come to thee, either judge between them, or decline to interfere."³⁸⁷⁵

3873. *Tajbiyyah* means to make the man and woman who committed fornication ride on a donkey with their backs together and to taken them round among the people.

3874. Qur'ān, v. 47.

3875. Qur'ān, v. 45. This shows that the Muslim authorities should judge between non-Muslims in accordance with their own scriptures. But it is disputed whether they should judge in accordance with the Qur'ān or they have any choice. Ibn 'Abbās, 'Aṭā', Mujāhid, 'Ikrimah, al-Zuhri and 'Umar b. 'Abd al-'Azīz hold that the Muslim authorities should judge between non-Muslims in accordance with the Qur'ān. They think that verse v. 45 has been abrogated by verse v. 51. There is no choice now. This is a more correct view

(4437) Jābir b. 'Abd Allah said : The Jews brought a man and a woman of them who had committed fornication. He said : Bring me two learned men of yours. So they brought the two sons of Šūriyā. He adjured them and said : How do you think about the matter of these two persons in the Torah ? They said : We find in the Torah that if four persons bear witness to the effect that they have seen his sexual organ in her female organ (penetrated) like a collyrium stick when enclosed in its case, they will be stoned to death. He asked : What is there which prevents you from stoning them : They replied : Our rule has gone, so we disapproved of killing. The Apostle of Allah (may peace be upon him) then called four witnesses. They brought four witnesses³⁸⁷⁶ who testified that they had seen his sexual organ (penetrated) in her female organ like a collyrium stick when enclosed in its case. The Prophet (may peace be upon him) then gave orders for stoning them.

(4438) A similar tradition has also been transmitted by Ibrāhīm and al-Sha'bi from the Prophet (may peace be upon him) through a different chain of narrators. But this version does not mention the words : He called the witnesses who testified.

(4439) A similar tradition has also been transmitted by al-Sha'bi through a different chain of narrators.

(4440) Jābir b. 'Abd Allah said : The Prophet (may peace be upon him) had a man and a woman of the Jews who had committed fornication stoned to death.

Chapter 1630

ON A MAN WHO COMMITS FORNICATION WITH HIS FEMALE RELATIVE WITHIN PROHIBITED DEGREES

(4441) Al-Barā' b. 'Āzib said : While I was wandering in search of my camels which had strayed, a caravan or some horsemen carrying a standard came forward. The bedouins began to go round me for my position with the Prophet (may peace be upon him). They came to a domed structure, took out a man from it, and struck his neck. I asked about him. They told me that he had married his father's wife.³⁸⁷⁷

(4442) Al-Barā' b. 'Āzib said : I met my uncle who was carrying a standard. I asked him : Where are you going ? He said : The Apostle of Allah (may peace be upon him) has sent me to a man who has married his father's wife. He has ordered

3876. This shows that four witnesses are necessary for inflicting punishment for fornication. The Qur'ān has prescribed four witnesses as the Torah prescribed before it.

3877. The man married his father's wife according to the custom of pre-Islamic Arabia and he considered it lawful. Hence he became an apostate. So the Prophet (may peace be upon him) ordered to kill him ('*Awn al-Ma'būd*, IV, 267).

me to cut off his head and take his property.³⁸⁷⁸

Chapter 1631

ON A MAN WHO COMMITS FORNICATION WITH HIS WIFE'S SLAVEGIRL

(4443) Ḥabīb b. Sālim said : A man called 'Abd al-Raḥmān b. Ḥunain had intercourse with his wife's slavegirl. The matter was brought to Nu'mān b. Bashīr who was the Governor of Kūfah. He said : I shall decide between you in accordance with the decision of the Apostle of Allah (may peace be upon him). If she made her lawful for you, I shall flog you one hundred lashes. If she did not make her lawful for you, I shall stone you to death. So they found that she had made her lawful for him. He, therefore, flogged him one hundred lashes. Qatādah said : I wrote to Ḥabīb b. Sālim ; so he wrote this (tradition) to me.³⁸⁷⁹

(4444) Al-Nu'mān b. Bashīr reported the Prophet (may peace be upon him) as saying about a man who had (unlawful) intercourse with his wife's slavegirl : If she made her lawful for him, he will be flogged one hundred lashes ; if she did not make her lawful for him, I shall stone him.

(4445) Salamah b. al-Muḥabbaq said : The Apostle of Allah (may peace be upon him) made a decision about a man who had intercourse with his wife's slavegirl as follows . If he forced her, she is free, and he shall give her mistress a slavegirl similar to her ; if she asked him to have intercourse voluntarily, she will belong to him, and he shall give her mistress a slavegirl similar to her.³⁸⁸⁰

3878! Marrying one's father's wife is forbidden in Islam. If a Muslim is aware of this prohibition, but considers it lawful opposing the Qur'ānic teaching, he becomes an apostate. It is said that in this incident the man who married his father's wife opposed this prohibition of Islam, and intentionally considered it lawful for him. Hence the Prophet (may peace be upon him) ordered to kill him for apostasy. Otherwise, ordinarily, if a man marries his father's wife but thinks it a sin and believes in the prohibition of this marriage, he will be a sinner, not an apostate. Or the Prophet (may peace be upon him) punished him for fornication. These are two explanations of this tradition.

3879. This question is disputed among scholars. Al-Tirmidhī says that 'Alī, Ibn 'Umar and many other Companions hold that a man who commits fornication with his wife's slavegirl shall be stoned to death. Ibn Mas'ūd holds that he should not be given any prescribed punishment. The judge may give any punishment to him. Aḥmad and Ishāq hold that he will be flogged if allowed by his wife and stoned if not allowed. Al-Khaṭṭābī says that this tradition is weak for it has no continuous chain. It is not generally followed (*'Awn al-Ma'būd*, IV, 268).

3880. This tradition might have been followed and practised before the revelation of prescribed punishments. Now it has been abrogated. It is not practised by anyone (*'Awn al-Ma'būd*, IV, 269).

Abū Dāwūd said : This tradition has been transmitted by Yūnus b. 'Ubaid, 'Amr b. Dīnār, Maṣṣūr b. Zādhān and Salām from al-Ḥasan to the same effect. But Yūnus and Maṣṣūr did not mention Qabīṣah.

(4446) A similar tradition has also been transmitted by Salamah b. al-Muḥabbaq from the Prophet (may peace be upon him). This version has : If she asked her to have intercourse with her voluntarily, then she and a similar slavegirl would be given to her mistress from his property.

Chapter 1632

ON A MAN WHO DOES AS LOT'S PEOPLE DID

(4447) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.

Abū Dāwūd said : A similar tradition has also been transmitted by Sulaimān b. Bilāl from 'Amr b. Abī 'Umar. And 'Abbād b. Maṣṣūr transmitted it from 'Ikrimah on the authority of Ibn 'Abbās who transmitted it from the Prophet (may peace be upon him). It has also been transmitted by Ibn Juraij from Ibrāhīm from Dāwūd b. al-Ḥusain from 'Ikrimah on the authority of Ibn 'Abbās who transmitted it from the Prophet (may peace be upon him).³⁸⁸¹

(4448) Ibn 'Abbās said : If a man who is not married is seized committing sodomy, he will be stoned to death.

Abū Dāwūd said : The tradition of 'Āsim proves the tradition of 'Āmir b. Abī 'Amr as weak.³⁸⁸²

3881. There is difference of opinion among scholars on the punishment of a man who commits sodomy. According to al-Shāfi'ī and Abū Yūsuf and Muhammad, the punishment of a man who commits sodomy is the same as inflicted on a man who commits fornication, i.e. stoning in case he is married, and flogging in case he is single. As for the man with whom it is done, a hundred lashes will be administered to him and banished for a year. It applies equally to man and woman, and married and single. Mālik and Ahmad maintain that a man who commits sodomy will be stoned to death, whether he is married or unmarried. According to another statement of al-Shāfi'ī, both the one who does it and the one with whom it is done will be killed. They will be killed by demolition of a wall on them or they will be thrown from a high place. Abū Hanīfah holds that he may be given any punishment (*ta'zīr*) but not prescribed punishment (*ḥadd*) ('*Awn al-Ma'būd*, IV, 269-70).

3882. The tradition of 'Āsim has been mentioned in the next chapter. It says that there is no prescribed punishment for the one who commits sexual intercourse with an animal. These wordings also occur at the end of the next chapter. It is more appropriate to write these words at the end of the next chapter than here. There seems some mistake in recording these words in this chapter.

*Chapter 1633*ON THE PUNISHMENT OF A MAN WHO HAS SEXUAL INTERCOURSE
WITH AN ANIMAL

(4449) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying: If anyone has sexual intercourse with an animal, kill him and kill it along with him.³⁸⁸³ I ('Ikrimah) said: I asked him (Ibn 'Abbās): What offence can be attributed to the animal? He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it.

Abū Dāwūd said: This is not a strong tradition.

(4450) 'Āṣim reported from Abū Razīn on the authority of Ibn 'Abbās saying: There is no prescribed punishment for one who has sexual intercourse with an animal.

Abū Dāwūd said: 'Aṭā' also said so. Al Ḥakam said: I think he should be flogged, but the number should not reach the one of the prescribed punishment. Al-Ḥasan said: He is like a fornicator.

Abū Dāwūd said: The tradition of 'Āṣim proves the tradition of 'Amr b. Abī 'Amr as weak.³⁸⁸⁴

*Chapter 1634*ON A MAN WHO CONFESSES COMMITTING FORNICATION WITH A
WOMAN WHO DOES NOT CONFESS

(4451) Sahl b. Sa'd said: A man came to the Prophet (may peace be upon him) and made acknowledgment before him that he had committed fornication with a woman whom he named. The Apostle of Allah (may peace be upon him) sent someone to the woman and he asked her about it. She denied that she had committed fornication. So he gave him the prescribed punishment of lashes and left her.³⁸⁸⁵

3883. There is no punishment prescribed for a man who has sexual intercourse with an animal. He can be given any punishment. This is held by the majority of scholars, like Mālik, al-Thawrī, Abū Ḥanīfah, al-Shāfi'ī, Aḥmad and others.

3884. The tradition of 'Amr b. Abī 'Amr shows that a man who has sexual intercourse should be killed. But the tradition of 'Āṣim tells that there is no punishment prescribed for this crime. Abū Dāwūd thinks that the latter is stronger than the former.

3885. This shows that if a man acknowledges committing fornication, he will be punished. If a man or a woman does not admit, and there is no evidence against them, they will not be punished.

(4452) Ibn 'Abbās said : A man of Bakr b. Laith came to the Prophet (may peace be upon him) and made confession four times that he had committed fornication with a woman, so he had a hundred lashes administered to him. The man had not been married. He then asked him to produce proof against the woman, and she said : I swear by Allah, Apostle of Allah, that he has lied. Then he was given the punishment of eighty lashes for falsehood.³⁸⁸⁶

Chapter 1635

ON A MAN WHO DOES WITH A WOMAN EVERYTHING EXCEPT SEXUAL INTERCOURSE (I.E. KISSING AND EMBRACING) AND THEN REPENTS BEFORE HE IS SIEZED BY AUTHORITIES

(4453) 'Abd Allah (b. Mas'ūd) said : A man came to the Prophet (may peace be upon him) and said : I contacted directly a woman at the farthest part of the city (i.e. Medina), and I did with her everything except sexual intercourse. So here I am ; inflict any punishment you wish. Thereupon 'Umar said : Allah has concealed your fault ; it would have been better if you also had concealed it yourself. The Prophet (may peace be upon him) sent a man after him and called him. (When he came) he recited the verse : "And establish regular prayers at the two ends of the day and at the approaches of the night . . ." ³⁸⁸⁷ up to the end of the verse. A man from the people got up and asked : Is it peculiar to him, Apostle of Allah, or for the people in general ? He replied : It is for all the people. ³⁸⁸⁸

Chapter 1636

ON A SLAVEGIRL WHO COMMITS FORNICATION, BUT SHE IS NOT MARRIED

(4454) Abū Hurairah and Zaid b. Khālid al-Juhānī said : The Apostle of Allah (may peace be upon him) was asked about a slave-woman who commits fornication,

3886. According to the Qur'ānic verse xxiv. 4, if a man accuses falsely another man or woman of committing fornication, and his lie is proved, he will be given the punishment of eighty lashes.

3887. Qur'ān, xi. 114.

3888. The rest of the verse goes : "For those things that are good remove those that are evil : be that the word of remembrance to those who remember (their Lord)" (xi. 114). It means that when a man does good works like prayer, fasting, giving alms, etc., his evil deeds are also forgiven by Allah. But only minor sins are forgiven. One should repent for one's grave sins along with prayer and other acts of worship. The sin of the man was removed by his good works.

and she is not married : If she commits fornication, flog her ; if she commits fornication again flog her ; if she commits fornication,³⁸⁸⁹ again flog her. If she commits fornication sell her even if only for a rope of hair (*ḍafir*).

Ibn Shihāb said : I do not know whether he (the Prophet) said it a third or a fourth time.

(4455) Abū Hurairah reported the Prophet (may peace be upon him) as saying : When the slave-woman of any of you commits fornication, he should inflict the prescribed punishment on her, but not hurl reproaches at her. This is to be done up to three times. If she does it a fourth time, he should flog her, and sell her even if only for a rope of hair.

(4456) This tradition has been transmitted by Abū Hurairah from the Prophet (may peace be upon him). This version has : He said each time : He should give her the appropriate beating according to Allah's Book,³⁸⁹⁰ but not hurl reproaches at her. He said a fourth time : If she does it again, he should give her the appropriate beating according to Allah's Book, and then should sell her even if only for a rope of hair.

Chapter 1637

INFLECTING PRESCRIBED PUNISHMENT ON A PERSON WHO IS SICK

(4457) Abū Umāmah b. Sahl Ḥunaif said that some Companions of the Apostle of Allah (may peace be upon him) told that a man of them suffered from some illness so much so that he pined away and there remained only skin on bones (i. e. only a skeleton). A slavegirl of someone entered upon him, and he was cheered up at her and had unlawful intercourse with her. When his people came to him to pay a sick visit, he told them about it. He said : Ask the Apostle of Allah (may peace be upon him) about the legal verdict for me, for I have had unlawful intercourse with a slavegirl who visited me. So they mentioned it to the Apostle of Allah (may peace be upon him) saying : We never saw any of the people (so weak) from illness as he is. If we bring him to you, his bones will disintegrate. He is but skin on bone. So the Apostle of

3889. According to the Qur'ānic verse iv. 25, the punishment of flogging given to a slave-woman is half the one given to a free woman. If she is unmarried and commits fornication, she will receive fifty lashes. Further, according to Mālik, al-Shafīʿī, Aḥmad, Companions and Successors in general, the master of a slave-woman will inflict the punishment on her. But Abū Ḥanīfah maintains that the punishment will be given to her by order of the Muslim ruler (*ʿAwn al-Maʿbūd*, IV, 274).

3890. Qur'ān, iv. 25. She will be given only fifty lashes if she is unmarried.

Allah (may peace be upon him) commanded to take one hundred twigs and strike him once.³⁸⁹¹

(4458) 'Alī said : A slavegirl belonging to the house of the Apostle of Allah (may peace be upon him) committed fornication. He (the Prophet) said : Rush up, 'Alī, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said : Have you finished inflicting (punishment on her)? I said : I went to her while her blood was flowing. He said : Leave her alone till her bleeding stops ; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right³⁸⁹² hands possess (i. e. slaves).

Abū Dāwūd said : A similar tradition has been transmitted by Abū al-Aḥwāṣ from 'Abd al-A'lā, and also by Shu'bah from 'Abd al-A'lā. This version has : He said : Do not give her beating until she gives birth to a child. But the former (version) is sounder.

Chapter 1638

ON A PERSON WHO LAUNCHES A CHARGE OF FORNICATION AGAINST ANOTHER PERSON

(4459) 'Ā'ishah said : When my vindication came down,³⁸⁹³ the Prophet (may peace be upon him) mounted the pulpit and mentioned that, and recited the Qur'ān. Then when he came down from the pulpit he ordered regarding the two men and the woman,³⁸⁹⁴ and they were given the prescribed punishment.³⁸⁹⁵

(4460) The tradition mentioned above has also been transmitted by Muḥammad b. Isḥāq through a different chain of narrators. But he did not mention 'Ā'ishah. This

3891. The man being ill could not tolerate the punishment of one hundred lashes. So the Prophet (may peace be upon him) ordered to beat him with a stalk of the receme of a palm-tree having a hundred twigs and to strike him only once.

3892. This shows that the slavegirl recently gave birth to a child and she was in her child-bed. Hence the blood was flowing. Therefore, the Prophet (may peace be upon him) postponed the punishment.

The latter version indicates that she was pregnant. According to Abū Dāwūd, this is not a sound version.

3893. Qur'ān, xxiv. 11.

3894. The men are said to have been Ḥassān b. Thābit and Miṣṭah b. Uthāthah, and the woman Ḥamnāh daughter of Jaḥsh.

3895. Charging a man or a woman with the crime of fornication is called *qadhf* and the punishment for it is known as *ḥadd qadhf*. If the person who slanders cannot produce four witnesses against the accused, he will be given eighty stripes according to the Qur'ānic verse, xxiv. 4.

version has : He (the Prophet) commanded regarding the two men and the woman who spoke obscenity were Ḥassān b. Thābit and Miṣṭah b. Uthāthah. Al-Nufail said : It is said that the woman was Ḥammah daughter of Jaḥsh.

Chapter 1639

PREScribed PUNISHMENT FOR DRINKING WINE

(4461) Ibn 'Abbās said : The Prophet (may peace be upon him) did not prescribe any punishment for drinking wine.³⁸⁹⁶ Ibn 'Abbās said : A man who had drunk wine and become intoxicated was found staggering on the road, so he was taken to the Prophet (may peace be upon him). When he was opposite al-'Abbās's house, he escaped, and going in to al-'Abbās, he grasped hold of him. When that was mentioned to the Prophet (may peace be upon him), he laughed and said : Did he do that ? and he gave no command regarding him.³⁸⁹⁷

Abū Dāwūd said : This tradition of al-Ḥasan b. 'Alī has been transmitted only by the people of Medina.

(4462) Abū Hurairah said : When a man who had drunk wine was brought to the Apostle of Allah (may peace be upon him), he said : Beat him. Abū Hurairah said : Some struck him with their hands, some with their sandals, and some with their garments. When he turned his face, some people said : Allah put you to shame ! The Apostle of Allah (may peace be upon him) said : Do not say like that and help the devil to get power over him.

4463) The tradition mentioned above has also been transmitted by Ibn al-Hād through a different chain of narrators to the same effect. He said after the word "beating" : The Apostle of Allah (may peace be upon him) then said to his Companions : Reproach him, and they faced him and said : You have not respected Allah, you have not feared Allah and you have not shown shame before the Apostle of Allah (may peace be upon him). Then they released him. At the end he said : But say : O Allah, forgive him, O Allah, show mercy to him. Some have also added similar words.

(4464) Anas b. Mālik said : The Prophet (may peace be upon him) gave a beating

3896. Earlier in the time of the Prophet (may peace be upon him) a man who drank wine was beaten with hands, garments and sandals. The Prophet (may peace be upon him) gave punishment of lashes from forty to eighty in number. Hence, al-Shāfi'ī and Aḥmad hold that the punishment for drinking wine is forty lashes. During the Caliphate of 'Umar it was decided with the agreement of Companions that he should be given the punishment of eighty lashes. On this basis Abū Ḥanīfah and Mālik maintain that the punishment for drinking is eighty lashes.

3897. The Prophet (may peace be upon him) did not inflict punishment on him as the evidence of drinking against him could not be established.

with palm-branches and sandals for drinking wine and Abū Bakr gave forty lashes. When 'Umar came to power, he called upon people and said to them : The people are living now near watering places, and, according to Musaddad's version, "near villages and watering places,"³⁸⁹⁸ so what do you say about the punishment for (drinking) wine ? 'Abd al-Rahmān b. 'Awf said : We think that you should prescribe the lightest punishment. So he fixed eighty lashes for it.³⁸⁹⁹

Abū Dāwūd said : It has also been transmitted by Ibn Abī 'Arūbah from Qatādah from the Prophet (may peace be upon him) to the effect that he gave a beating forty times with palm branches and sandals. And Shu'bah narrated it from Qatādah on the authority of Anas from the Prophet (may peace be upon him). This version has : He gave a beating with two palm-branches about forty times.³⁹⁰⁰

(4465) Ḥuḏayn b. al-Mundhir al-Ruqāshī, who is Abū Sāsān, said : I was present with 'Uthmān b. 'Affān when al-Walīd b. 'Uqbah was brought to him. Ḥumrān and another man bore witness against him (for drinking wine). One of them testified that he had seen him drinking wine, and the other testified that he had seen him vomiting it. 'Uthmān said : He could not vomit it, unless he did not drink it. He said to 'Alī : Inflict the prescribed punishment on him. 'Alī said to al-Hasan : Inflict the prescribed punishment on him. Al-Hasan said : He who has enjoyed its pleasure should also bear its burden.³⁹⁰¹ So 'Alī said to 'Abd Allah b. Ja'far : Inflict the prescribed punishment on him. He took a lash and struck him with it while 'Alī was counting.

3898. It means that people used to lead a luxurious life and the drinking of wine became frequent among them. Hence he prescribed eighty lashes. The minimum punishment during the time of the Prophet (may peace be upon him) was forty lashes and maximum eighty.

3899. The Qur'ān mentions three prescribed punishments, namely, amputation of hand for theft, one hundred lashes for fornication, and eighty lashes for slandering, i.e. accusing someone of fornication. The lightest of them is eighty lashes. So 'Umar adopted it. According to al-Shāfi'ī Aḥmad, Ishāq and *Ahl al-Zāhir* the punishment for drinking is forty lashes. This is also held by Abū Bakr, 'Umar, 'Uthmān, 'Alī, al-Hasan b. 'Alī and 'Abd Allah b. Ja'far, and the traditionists. But al-Hasan al-Baṣrī, al-Sha'bī, Abū Ḥanīfah, Mālik, Abū Yūsuf, Muḥammad b. al-Hasan and Aḥmad, according to a report, maintain that the punishment for drinking is eighty lashes. This is also held by Khālid b. al-Walīd and Mu'āwiyah. The dispute over forty and eighty lashes is about a Muslim. But no such punishment is to be inflicted on a non-Muslim (*Awn al-Ma'būd*, IV, 178).

3900. This shows that the number of beating for drinking wine during the time of the Prophet (may peace be upon him) was eighty.

3901. This is an Arabic maxim used in the sense that one who gets benefit of a thing should bear its responsibility. Literally, it means "He who is benefited from its cold (caliphate) should also bear its heat." Here the pronoun "it" refers to caliphate. By it al-Hasan meant that since 'Uthmān was enjoying the benefit of the Caliphate, he should also take the responsibility of its duties. To inflict the prescribed punishment is crucial. One may commit a mistake in it. Hence he wanted that the Caliph himself should inflict it.

When he reached (struck) forty (lashes), he said : It is sufficient. The Prophet (may peace be upon him) gave forty lashes. I think he also said : "and Abū Bakr gave forty lashes, and 'Uthmān eighty. This is all *sunnah* (standard practice). And this is dearer to me."³⁹⁰²

(4466) 'Alī (Allah be pleased with him) said : The Apostle of Allah (may peace be upon him) and Abū Bakr gave forty lashes for drinking wine and 'Umar made it eighty. And all this is *sunnah*, the model and standard practice.

Abū Dāwūd said : Al-Aṣmā'ī explaining the maxim, "He who enjoys its cold should bear its heat," said : He who enjoys the easy of it should also take the responsibility of the hard of it.

Abū Dāwūd said : Ḥudāin b. al-Mundhir Abū Sāsān was the leader of his tribe.

Chapter 1640

ON A MAN WHO DRINKS WINE REPEATEDLY

(4467) Mu'āwiyah b. Abī Sufyān reported the Apostle of Allah (may peace be upon him) as saying : If they (the people) drink wine, flog them, again if they drink it, flog them. Again if they drink it, kill them.³⁹⁰³

(4468) The tradition mentioned above has also been transmitted by Ibn 'Umar

3902. This is a broad view on disputed questions. Since the number of lashes for drinking is disputed, and the practice has varied in the past, 'Alī called all this practice, whether forty or eighty, *sunnah*, i.e. the model and standard practice. One had choice between forty and eighty lashes. But 'Alī preferred forty because the Prophet (may peace be upon him) and Abū Bakr were reported to have given this number.

3903. This tradition which suggests the killing of a drunkard after a third time has been abrogated. Al-Tirmidhī said in his *Kitāb al-'Ilal* : The people are agreed on the abandonment of this punishment, that is, it has been repealed. Some scholars hold that it means severe beating. Ibn Hibbān says that if the drunkard denies the prohibition of drinking and regards it as lawful, he should be killed. Al-Suyūfī has discussed this question at length and refuted the arguments of those who take this tradition as abrogated. In his opinion the man who drinks wine a fourth time should be killed. He admits that some of the Companions were not killed even after repeated drinking. To this he replies that this tradition enunciates a general rule. It cannot be repealed by certain specific traditions relating to particular situations. The Companions were the forerunners of Islam. They sacrificed their life and property for the cause of Islam. Some of them were given good tidings of salvation in the Hereafter, i.e. they would enter Paradise. Hence their slips and omissions could be justifiably neglected. This tradition cannot apply to all drunkards. Moreover, the tradition which says that the Prophet (may peace be upon him) did not kill a man who had drunk a fourth time has a disconnected chain. Further, al-Bukhārī says that the tradition of Abū Sālih from Mu'āwiyah is sounder than his tradition from Abū Hurairah (*Awn al-Mahbūd*, IV, 280).

through a different chain of narrators to the same effect. This version has : I think he said for the fifth time : If he drinks it, kill him.

Abū Dāwūd said : And similarly the word "a fifth time" occurs in the tradition of Abū Ghutaif.

(4469) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If he is intoxicated, flog him ; again if he is intoxicated, flog him ; again if he is intoxicated, flog him ; if he does it again a fourth time, kill him.

Abū Dāwūd said : And there is a similar tradition of 'Umar b. Abī Salamah, from his father, on the authority of Abū Hurairah, from the Prophet (may peace be upon him) : If he drinks wine, flog him ; if he does it so again, a fourth time, kill him.

Abū Dāwūd said : And there is a similar tradition of Suhail from Abū Šālih on the authority of Abū Hurairah, from the Prophet (may peace be upon him) : If they drink a fourth time, kill them. And there is a similar tradition of Ibn Abī Nu'm on the authority of Ibn 'Umar from the Prophet (may peace be upon him). There is also a similar tradition of 'Abd Allah b. 'Amr from the Prophet (may peace be upon him), and from Sharīd from the Prophet (may peace be upon him). And in the tradition of al-Jadli from Mu'āwiyah, the Prophet (may peace be upon him) said : If he does so again a third or fourth time, kill him.

(4470) Qabīṣah b. Dhuwaib reported the Prophet (may peace be upon him) as saying : If anyone drinks wine, flog him ; if he repeats it, flog him, and if he repeats it, flog him. If he does it again a third or a fourth time, kill him. A man who had drunk wine was brought (to him) and he gave him lashes. He was again brought to him, and he flogged him. He was again brought to him and he flogged him. He was again brought to him and he flogged him. The punishment of killing (for drinking) was repealed,³⁹⁰⁴ and a concession was allowed.

Sufyān said : Al-Zuhri transmitted this tradition when Manṣūr b. al-Mu'tamir and Mukhawwal b. Rāshid were present with him. He said to them : Take this tradition as a present to the people of Iraq.

Abū Dāwūd said : This tradition has been transmitted by al-Sharīd b. Suwaid, Sharaḥbīl b. Aws, 'Abd Allah b. 'Amr, 'Abd Allah b. 'Umar, Abū Ghutaif al-Kindī, and Abū Salamah b. 'Abd al-Raḥmān from Abū Hurairah.

3904. This tradition clearly shows that the punishment for killing a habitual drunkard has been abrogated. Any number of time he drinks, he shall not be killed. But some scholars have criticised Qabīṣah b. Dhuwaib, the transmitter of this tradition. It is said that he was born in the year of the Conquest of Mecca or in the beginning of immigration to Medina. He did not hear traditions directly from the Prophet (may peace be upon him), but heard them from his Companions. He is considered not as a Companion but as a successor.

(4471) 'Alī said : I shall not pay blood-money or (he said) : I am not going to pay blood-money for him on whom I inflicted the prescribed punishment except for the one who drank wine, for the Apostle of Allah (may peace be upon him) did not prescribe anything definite. It is a thing which we have decided (by agreement) ourselves.³⁹⁰⁵

(4472) Abd al-Raḥmān b. Azhar said : I can still picture myself looking at the Apostle of Allah (may peace be upon him) who was among the camps of the Companions seeking the camp of Khālīd b. al-Walīd, when a man who had drunk wine was brought before him. He asked the people : Beat him.³⁹⁰⁶ Some struck him with sandals, some with sticks and some with fresh branches of the palm-tree (*mitakhah*). Ibn Wahb said : This (*mitakhah*) means green palm fronds. Then the Apostle of Allah (may peace be upon him) took some dust from the ground and threw it on his face.

(4473) Abd al-Raḥmān b. al-Azhar said : A man who had drunk wine was brought before the Prophet (may peace be upon him) when he was in Ḥunain. He threw some dust on his face. He then ordered his Companions and they beat him with their sandals and whatever they had in their hands. He then said to them : Leave him, and they left him. The Apostle of Allah (may peace be upon him) then died, and Abū Bakr gave forty lashes for drinking wine, and then 'Umar in the beginning of his

3905. A tradition of 'Alī has also been mentioned before. It says that the Prophet (may peace be upon him) had prescribed forty lashes for drinking wine. Both these traditions transmitted by 'Alī are contradictory. Many explanations have been given by commentators. First, in this tradition what 'Alī denies is the addition to forty lashes. He means that the Prophet (may peace be upon him) did not prescribe anything above forty lashes. The punishment of eighty lashes was prescribed by consensus of opinion of the Companions. Second, when positive and negative traditions contradict, preference will be given to the positive ones. It means that the tradition about prescribing forty lashes is preferable. Thirdly, the tradition of prescription of forty lashes has been attributed to the Prophet (may peace be upon him), while the tradition which denies the prescription is merely 'Alī's statement. Hence tradition of the Prophet (may peace be upon him) will be followed.

As regards payment of blood-money for a man who dies after infliction of prescribed punishment, it is agreed that no compensation shall be paid for any prescribed punishment except for drinking. Al-Shāfi'ī holds that if the criminal is beaten with lashes, compensation will be paid. If he is beaten with something else, there is no compensation for his death. According to another view, if a man dies as a result of the infliction of the prescribed punishment, no blood-money will be paid. If he dies on account of ordinary punishment decided by the judge himself (*ta'sir*), compensation will be paid. If he is flogged with eighty stripes, and dies, half of the blood-money will be paid ('*Awn al-Ma'būd*, IV, 283).

3906. This incidence might have taken place in the early days of Islam when the Prophet (may peace be upon him) had not prescribed punishment for drinking wine. He might have prescribed forty lashes for drinking wine later on.

Caliphate inflicted forty stripes and at the end of his Caliphate he inflicted eighty stripes. 'Uthmān (after him) inflicted both punishments, eighty and forty stripes, and finally Mu'āwiyah established eighty stripes.³⁹⁰⁷

(4474) 'Abd al-Raḥmān b. Azhar said : I saw the Apostle of Allah (may peace be upon him) on the morning of the Conquest of Mecca when I was a young boy. He was walking among the people seeking the camp of Khālid b. al-Walīd. A man who had drunk wine was brought (before him) and he ordered them (to beat him). So they beat him with what they had in their hands. Some struck him with flogs, some with sticks and some with sandals. The Apostle of Allah (may peace be upon him) threw some dust on his face. When a man who had drunk wine was brought before Abū Bakr, he asked them (i. e. the people) about the number of beatings which they gave him. They numbered it forty. So Abū Bakr gave him forty lashes. When 'Umar came to power, Khālid b. al-Walīd wrote to him : The people have become addicted to drinking wine and they look down upon the prescribed punishment and its penalty. He said : They are with you, ask them. The immigrants who embraced Islam in the beginning were with him. He asked them and they agreed on the fact that (a drunkard) should be given eighty lashes. 'Alī said : When a man drinks wine, he makes up lies. I, therefore, think that he should prescribe it like the prescribed punishment of making up lies.³⁹⁰⁸

Abū Dāwūd said : 'Uqail b. Khālid included in the chain of this tradition : Abd Allah b. Abd al-Raḥmān b. al-Azhar from his father'' between al-Zuhrī and Ibn al-Azhar.³⁹⁰⁹

Chapter 1641

INFLECTING PRESCRIBED PUNISHMENT IN THE MOSQUE

(4475) Ḥakīm b. Ḥizām said : The Apostle of Allah (may peace be upon him) forbade to take retaliation in the mosque, to recite verses in it and to inflict the prescribed punishments in it.³⁹¹⁰

3907. Al-Mundhirī says that the chain of these traditions is broken.

3908. By this he means the prescribed punishment of slandering (*qadhāf*) which is eighty lashes.

3909. Thus the chain of this tradition becomes continuous.

3910. Mosques are meant for worship and remembrance of Allah, not for inflicting punishment. If punishments are inflicted in the mosques, there is the possibility of their pollution with blood and other impurities.

Chapter 1642

FLOGGING³⁹¹¹

(4476) Abū Burdah reported the Apostle of Allah (may peace be upon him) as saying: No more than ten lashes are to be given, except in the case of one of the punishments prescribed by Allah, the Exalted.³⁹¹²

(4477) The tradition mentioned above has also been transmitted by Abū Burdah al-Anṣārī through a different chain of narrators. This version has: I heard the Apostle of Allah (may peace be upon him) say. . . He then mentioned the tradition to the same effect.

Chapter 1643

ON STRIKING THE FACE WHILE INFLICTING PRESCRIBED PUNISHMENT

(4478) Abū Hurairah reported the Prophet (may peace be upon him) as saying: When one of you inflicts a beating, he should avoid striking the face.³⁹¹³

^{3911.} *Ta'sir*. This may be any type of punishment, flogging or some other, which is less than what is prescribed in the Qur'ān or the *Sunnah* for certain offences.

^{3912.} *Ḥadd* punishments are those which have been prescribed for theft, fornication, drinking, robbery, slandering, murder, retaliation for life and injuries and apostasy. It is disputed whether retaliation and killing for apostasy fall within *ḥudūd*. There is a difference of opinion among scholars on the number of flogs of *ta'sir*, a punishment not prescribed in the Qur'ān and the *Sunnah*. Aḥmad b. Ḥanbal follows this tradition literally, Mālik al-Shāfi'ī, Abū Yūsuf and Muḥammad b. al-Ḥasan maintain that the number of flogs in the case of *ta'sir* may exceed ten. It is again disputed. Al-Shāfi'ī holds that the number of flogs in the case of *ta'sir* should not be equal to the minimum *ḥadd* punishment. Besides, there are two viewpoints about the question whether the *ḥadd* punishment of a free man will be taken into consideration or that of a slave. Some scholars are of opinion that the matter should be left to the discretion of the authorities. They may give any number of lashes. A group of scholars hold that the practice of Companions contradicts this tradition. This shows that this tradition might have been repealed. To this it is replied that in such cases the principle of abrogation does not apply. Al-Baihaqī says that the practice of the Companions about the number of flogs and beating in the case of *ta'sir* has been varying. Therefore, it is better to follow this tradition of the Prophet (may peace be upon him) transmitted by Abū Burdah (*ʿAwn al-Ma'būd*, IV, 186).

^{3913.} As the face is the most vulnerable part of the body, the Prophet (may peace be upon him) has forbidden to strike it. One feels the effect of beating on the face more than on other parts. Private parts may also be avoided.

XXXIV. KITAB AL-DIYAT

[BOOK OF TYPES OF BLOOD-WIT]

Chapter 1644

LIFE FOR LIFE

(4479) Ibn 'Abbās said : Quraizah and Naḍīr (were two Jewish tribes). Al-Naḍīr were nobler than Quraizah. When a man of Quraizah killed a man of al-Naḍīr, he would be killed. But if a man of al-Naḍīr killed a man of Quraizah, a hundred wasq³⁹¹⁴ of dates would be paid as blood-wit. When Prophet hood was bestowed upon the Prophet (may peace be upon him), a man of al-Naḍīr killed a man of Quraizah. They said : Give him to us, we shall kill him. They replied : We have the Prophet (may peace be upon him) between us and you. So they came to him. Thereupon the following verse was revealed : "If thou judge, judge in equity between them."³⁹¹⁵ "In equity" means (killing) life for life. The following verse was then revealed : "Do³⁹¹⁶ they seek after a judgment of (the days of) ignorance ?"³⁹¹⁷

Abū Dāwūd said : Quraizah and al-Naḍīr were the descendants of Hārūn the Prophet (peace be upon him).

Chapter 1645

ONE SHOULD NOT BE PUNISHED FOR WRONG DONE BY ONE'S BROTHER OR FATHER

(4480) Abū Rimthah said : I went to the Prophet (may peace be upon him) with my father. The Apostle of Allah (may peace be upon him) then asked my father : Is this your son ? He replied : Yes, by the Lord of the Ka'bah. He again said : Is it true?

3914. A wasq measures sixty ṣā's, and one ṣā' measures one rotl.

8915. Qur'ān, v. 45.

3916. Qur'ān, v. 53.

3917. When the dispute was brought to the Prophet (may peace be upon him) Banū al-Naḍīr wanted him to recognise their superiority over Banū Quraizah. But he rejected this demand and decided equally between them. On this occasion this verse was revealed. This shows that there is no distinction in taking retaliation for murder

He said : 'I bear witness to it. The Apostle of Allah (may peace be upon him) then smiled for my resemblance with my father, and for the fact that my father took an oath upon me. He then said : He will not bring evil on you, nor will you bring evil on him. The Apostle of Allah (may peace be upon him) recited the verse : "No bearer of burdens can bear the burden of another."³⁹¹⁸

Chapter 1646

IF AUTHORITIES ASK RELATIVES OF A SLAIN TO FORGO THEIR RIGHT, WHAT SHOULD THEY DO ?

(4481) Abū Shuraiḥ al-Khuzā'i reported the Prophet (may peace be upon him) as saying : If a relative of anyone is killed, or if he suffers *khabl*, which means a wound, he may choose one of the three things : he may retaliate, or forgive, or receive compensation.³⁹¹⁹ But if he wishes a fourth (i. e. something more), hold his hands. After this whoever exceeds the limits shall be in grave penalty.³⁹²⁰

(4482) Anas b. Mālik said : I never saw the Apostle of Allah (may peace be upon him) that some dispute which involved retaliation was brought to him but he commanded regarding it for remission.³⁹²¹

(4483) Abū Hurairah said : A man was killed in the lifetime of the Prophet (may peace be upon him). The matter was brought to the Prophet (may peace be upon him). He entrusted him to the legal guardian of the slain. The slayer said : Apostle of Allah, I swear by Allah, I did not intend to kill him. The Apostle of Allah (may peace be upon him) said to the legal guardian : Now if he is true and you kill him, you will enter Hell-fire. So he let him go. His hands were tied with a strap. He came out pulling his strap. Hence he was called *Dhū al-Nis'ah* (possessor of strap).

(4484) Wā'il b. Ḥujr said : I was with the Prophet (may peace be upon him) when

3918. Qur ān, vi 164. This tradition indicates that if a man does wrong, he will himself bear its consequences. No other man will be punished for him.

3919. Literally, "if a man has the suffering of being killed or his organ being cut off or wounded". This tradition is addressed to the people or heirs of a man who has been killed, and to a man who has been severely injured. His people, in case a man is murdered, and he himself, in case he is injured, has a choice of one of the three things : to kill the murderer, to forgo the right, or to accept blood-wit. But the man or his heirs are not allowed to demand anything else.

3920. This refers to the Qur'ānic verse ii. 178. It means that after this choice given by the Prophet (may peace be upon him) he should adopt any of these three things and should not transgress the limits.

3921. This shows that it is better if a Muslim forgives the offence of another Muslim. But if a man repeats the offence and insists on its commission, he may be punished.

a man who was a slayer and had a strap round his neck was brought to him. He then called the legal guardian of the slain and asked him: Do you forgive? He said: No. He asked: Will you accept the blood-wit? He said: No. He asked: Will you kill him? He said: Yes. He said: Take him. When turned his back, he said: Do you forgive? He said: No. He said: Will you accept the blood-wit? He said: No. He said: Will you kill him? He said: Yes. He said: Take him. After repeating all this a fourth time, he said: If you forgive him, he will bear the burden of his own sin and the sin of the slain. He then forgave. He (the narrator) said: I saw him pulling the strap.

(4485) The tradition mentioned above has also been mentioned by 'Alqamah b. Wā'il through a different chain of narrators and to the same effect.

(4486) Wā'il (b. Ḥujr) said: A man brought an Abyssinian to the Prophet (may peace be upon him) and said: This man has killed my nephew. He asked: How did you kill him? He replied: I struck his head with an axe but I did not intend to kill him. He asked: Have you some money so that you pay his blood-wit? He said: No. He said: What is your opinion if I send you so that you ask the people (for money) and thus collect your blood-wit? He said: No. He asked: Will your masters give you his blood-wit (to pay his relatives)? He said: No. He said to the man. Take him. So he brought him out to kill him. The Apostle of Allah (may peace be upon him) said: If he kills him, he will be like³⁹²² him. This (statement) reached the man where he was listening to his statement. He said: He is here; order regarding him as you like. The Apostle of Allah (may peace be upon him) said: Leave him alone. And he once said: He will bear the burden of the sin of the slain and that of his own³⁹²³ and thus he will become one of the companions of Hell. So he let him go.

(4487) Abū Umāmah b. Sahl said: We were with 'Uthmān when he was besieged in the house. There was an entrance to the house. He who entered it heard the speech of those who were in the Bilāṭ.³⁹²⁴ 'Uthmān then entered it. He came out to us while his colour was pale. He said: They are threatening to kill me just now. We said: Allah will be sufficient for you against them, Commander of the Faithful! He asked: Why are they killing me? I heard the Apostle of Allah (may peace be upon him) say: It is not lawful to kill a man who is a Muslim except for one of the three reasons:

3922. There was no proof of the fact that he had killed him intentionally. That might be an accidental death. As there was the likelihood of accident in the murder, the Prophet (may peace be upon him) said that if he killed him, he would also be a murderer of an innocent man. Since retaliation is not the punishment of accidental homicide, he asked him to pay the blood-wit.

3923. It means that he will suffer the punishment of his sin and the punishment of killing his fellow being. Here the Prophet (may peace be upon him) attributed the sin to his fellow, for his killing was the reason for his sin.

3924. The name of a well-known place in Medina.

Unbelief after accepting Islam, fornication after marriage, or wrongfully killing someone, for which he may be killed. I swear by Allah, I have not committed fornication before or after the coming of Islam, or never did I like that there may be another religion for me instead of my religion since Allah gave guidance to me, or killed anyone. So for that reason do you want to kill me ?

Abū Dāwūd said : 'Uthman and 'Abū Bakr (Allah be pleased with them) abandoned drinking wine in pre-Islamic times.

(4488) Ziyād b. Sa'd b. Ḍumairah al-Sulamī said on the authority of his father (Sa'd) and his grandfather (Ḍumairah) (according to Mūsā's version) who were present in the battle of Hunain with the Apostle of Allah (may peace be upon him) : After the advent of Islam, Muḥallam b. Jaththāmat al-Laithī killed a man of Ashja'. That was the first blood-wit decided by the Apostle of Allah (may peace be upon him) (for payment). 'Uyainah spoke about the killing of al-Ashja', for he belonged to Ghaṭafān, and al-Aqra' b. Ḥābis spoke on behalf of Muḥallam, for he belonged to Khunduf. The voices rose high, and the dispute and noise augmented. So the Apostle of Allah (may peace be upon him) said : Do you not accept blood-wit, 'Uyainah ? 'Uyainah then said : No, I swear by Allah, until I cause his women to suffer the same fighting and grief as he caused my women to suffer.³⁹²⁵ Again, the voices rose high, and dispute and noise augmented. The Apostle of Allah (may peace be upon him) said : Do you not accept the blood-wit 'Uyainah ? 'Uyainah gave the same reply as before, and a man of Banū Laith called Mukaitil got up. He had a weapon and a skin shield in his hand. He said : I do not find in the beginning of Islam any illustration for what he has done except the one that "some sheep came on, and those in the front were shot ; hence those in the rear ran away".³⁹²⁶ (The other example is that) "make a law today and change it."³⁹²⁷ The Apostle of Allah (may peace be upon him) said :

3925. It means that he wanted to take retaliation on him, and wanted his women to weep as his women had wept.

3926. It means that this is the beginning of Islam. If you kill him as a retaliation for him his relatives who are unbelievers will hate Islam. It can be illustrated by sheep. If the sheep in the front row are shot dead, the sheep in the rear will run away. Some have given another explanation. According to this explanation, this illustration meant exhortation to take retaliation on the slayer. It means that if the Prophet (may peace be upon him) does not take retaliation and leave the slayer alone, the Arabs would not like this practice and thus hate Islam. They would presume that there is no retaliation in Islam, and they are already interested in taking retaliation by their custom.

3927. This is another illustration. There are various explanations of this example. If you accept blood-wit today, you will not do it permanently. Sometimes you have to take retaliation. This law will thus be changed. Hence it is better to kill him. Secondly, if you abandon taking retaliation today and accept blood-wit, and then you take retaliation, this will become a practice in the future. Thirdly, make a law today and change it tomorrow. Follow the practice you have introduced in

Fifty (camels) here immediately and fifty when we return to Medina. This happened during some of his journeys. Muḥallam was a tall man of dark complexion. He was on a side of the people. They continued (to make effort for him) until he was released. He sat before the Apostle of Allah (may peace be upon him) while his eyes were flowing. He said: Apostle of Allah! I have done (the act) about which you have been informed. I repent to Allah! the Exalted, so ask Allah's forgiveness for me, Apostle of Allah! The Apostle Allah (may peace be upon him) then said: Did you kill him with your weapon in the beginning of Islam. O Allah! do not forgive Muḥallam. He said these words loudly. Abū Salamah added: He (Muḥallam) then got up while he was cleaning his tears with the end of his garment. Ibn Ishāq said: His people alleged that the Apostle of Allah (may peace be upon him) asked forgiveness for him after that.

Abū Dāwūd said: Al-Naḍr b. Shumail said: *al-ghiyar* means blood-wit.

Chapter 1647

IF THE LEGAL HEIR OF A MAN WHO HAS BEEN KILLED INTENTIONALLY AGREES TO ACCEPT BLOOD-WIT, THE SLAYER WILL BE ASKED TO PAY HIM

(4489) Abū Shuraiḥ al-Ka'bī reported the Apostle of Allah (may peace be upon him) as saying: Then you, Khuzā'ah, have killed this man of Hudhail, but I will pay his blood-wit. After these words of mine if a man of anyone is killed, his people will have a choice to accept blood-wit or to kill him.³⁹²⁸

(4490) Abū Hurairah said: When Mecca was conquered, the Apostle of Allah (may peace be upon him) got up and said: If a relative of anyone is killed, he will have the choice between the two: he (the slayer) will either pay the blood-wit or he will be killed. A man of the Yemen called Abū Shāh stood up and said: Write for me, Apostle of Allah. The narrator al-'Abbās (b. al-Walīd) said: Write for me, (you people). The Apostle of Allah (may peace be upon him) said: Write (you people),

respect of retaliation. Then if you want to change it, you may change this practice, and accept blood-wit. Fourthly, if you do not take retaliation today in your life, your practice may not be followed after you. Fifthly, if you do not do this, the murderer may say like this: Make a law today and change it tomorrow. Thus your practice will be changed (*'Awn al-Ma'būd*, IV, 291-92).

3928. This shows that the choice between retaliation and blood-wit has been given to the heirs of the slayer. If a group of people kill a man, the heirs have the option to take retaliation on any of them and accept blood-money from anyone they wish. This is held by al-Shāfi'i, Aḥmad and Ishāq.

for Abū Shāh.³⁹²⁹ These are the wordings of the tradition of Aḥmad.

Abū Dāwūd said : Write (you people), for me, that is, the address of the Prophet (may peace be upon him).

(4491) 'Amr b. Shu'aib on his father's authority said that his grandfather reported the Prophet (may peace be upon him) as saying : A believer will not be killed for an infidel.³⁹³⁰ If anyone kills a man deliberately, he is to be handed over to the relatives of the one who has been killed. If they wish, they may kill him, but if they wish, they may accept blood-wit.³⁹³¹

Chapter 1648

KILLING THE SLAYER AFTER ACCEPTING BLOOD-WIT FROM HIM

(4492) Jābir b. 'Abd Allāh reported the Prophet (may peace be upon him) as saying : I will not forgive anyone who kills after accepting blood-wit.³⁹³²

Chapter 1649

IF A MAN GIVES ANYONE POISON TO DRINK OR EAT, WILL RETALIATION BE TAKEN ON HIM OR NOT?

(4493) Anas b. Mālik said : A Jewess brought a poisoned sheep to the Apostle of Allāh (may peace be upon him), and he ate of it. She was then brought to the

3929. This shows that traditions were recorded even in the time of the Prophet (may peace be upon him). It is not correct to say that the people only memorised them.

3930. The majority of jurists hold that a believer will not be killed for an infidel. Only Mālik holds that in the case of highway robbery a believer will be killed. The Ḥanafīs oppose the view held by the generality of scholars. According to them, if a believer kills an infidel, he will be killed. They do not maintain any distinction between the believer and the unbeliever in respect of retaliation. But, according to them, if an unbeliever comes from *dār al-ḥarb* (enemy territory) to *dār al-Islām* (Muslim territory) after obtaining security from the Muslim ruler, and he kills a Muslim, he will not be killed. Al-Shāfi'ī and al-Nakha'ī hold that if a Muslim kills a Jew or a Christian, he will be killed, but not if he kills a Magian ('*Awn al-Ma'būd*, IV, 293).

3931. It shows that there is always choice to the heirs of the slain to kill the slayer or accept the blood-wit.

3932. It is not permissible to kill the slayer after accepting blood-wit. The Prophet (may peace be upon him) meant that he would not leave the man who kills the slayer after accepting blood-wit. He expressed his determination to take retaliation on such a man. The unbelievers in pre-Islamic Arabia used to kill the slayer even after accepting blood-wit. Hence the Prophet (may peace be upon him) threatened such a person not to forgive. He intended to eliminate the practice of pre-Islamic times.

Apostle of Allah (may peace be upon him) who asked her about it. She said : I intended to kill you. He said : Allah will not give you control over it ; or he said : over me. They (the Companions) said : Should we not kill her ? He said : No.³⁹³³ He (Anas) said : I always found it in the uvula of the Apostle of Allah (may peace be upon him) ³⁹³⁴

(4494) Abū Hurairah said : A Jewess presented a poisoned sheep to the Prophet (may peace be upon him), but the Prophet (may peace be upon him) did not interfere with her.

Abū Dāwūd said : The Jewess who poisoned the Prophet (may peace be upon him) was sister of Marhab.

(4495) Ibn Shihāb said : Jābir b. 'Abd Allah used to say that a Jewess from the inhabitants of Khaibar poisoned a roasted sheep and presented it to the Apostle of Allah (may peace be upon him) took its arm and ate of it. A group of his Companions also ate with him. The Apostle of Allah (may peace be upon him) then said : Raise your hands (from eating). The Apostle of Allah (may peace be upon him) then sent someone to the Jewess and he called her. He said to her : Have you poisoned this sheep ? The Jewess replied : Who has informed you ? He said : This arm which I have in my hand has informed me. She said : Yes. He said : What did you intend by it ? She said : I thought if you were a prophet, it would not harm you ; if you were not a prophet, we would rid ourselves from him (i.e. the Prophet). The Apostle of Allah (may peace be upon him) then forgave her, and did not punish her.³⁹³⁵ But some of his Companions who ate of it died. The Apostle of Allah (may peace be upon him) got himself cupped on his shoulder on account of that which he had eaten of the sheep. Abū Hind cupped him with the horn and knife. He was a client of Banū Bayāḍah from the *Anṣār*.

(4496) Abū Salamah said : A Jewess presented a roasted sheep to the Apostle of Allah (may peace be upon him) at Khaibar. He then mentioned the rest of the tradi-

3933. The Prophet (may peace be upon him) did not want to take his revenge on anyone. Hence he forbade them to kill her.

3934. It means that he found its effects on the uvula of the Prophet (may peace be upon him) and he died of the effect of this poison.

3935. Some other traditions indicate that the Prophet (may peace be upon him) ordered to kill her. This seems to be a contradiction between these traditions. This contradiction has been removed by the explanation that the Prophet (may peace be upon him) in the beginning did not order to kill her. But when Bishr b. al-Barā' died of the poison of the sheep which he had eaten, he gave her to the heirs of Bishr for taking retaliation. They killed her as a retaliation. But the Prophet (may peace be upon him) did not kill her on account of poisoning him. Further, this tradition of Jābir has a disconnected chain. It is said that al-Zuhrī did not meet Jābir b. 'Abd Allah. (*'Awn al-Ma'būd*, IV, 295).

tion like that of Jābir. He said : Then Bshir b. al-Barā' b. Ma'rūr al-Anṣārī died. He sent someone to call on the Jewess, and said to her (when she came) : What motivated you to do the work you have done ? He then mentioned the rest of the tradition similar to the one mentioned by Jābir. The Apostle of Allah (may peace be upon him) then ordered regarding her and she was killed.³⁹³⁶ But he (Abū Salamah) did not mention the matter of cupping.

(4497) Abū Hurairah said : The Apostle of Allah (may peace be upon him) would accept a present, but would not accept alms (*ṣadaqah*).

(4498) Muḥammad b. 'Amr said on the authority of Abū Salamah, and he did not mention the name of Abū Hurairah : The Apostle of Allah (may peace be upon him) used to accept presents but not the alms (*ṣadaqah*). This version adds : So a Jewess presented him at Khaibar a roasted sheep which she had poisoned. The Apostle of Allah (may peace be upon him) ate of it and the people also ate. He then said : Lift your hands (from eating), for it has informed me that it is poisoned. Bishr b. al-Barā' b. Ma'rūr al-Anṣārī died. So he (the Prophet) sent for the Jewess (and said to her) : What motivated you to do the work you have done ? She said : If you were a prophet, it would not harm you ; but if you were a king, I would rid the people from you. The Apostle of Allah (may peace be upon him) then ordered regarding her and she was killed. He then said about the pain of which he died : I continued to feel pain from the morsel which I had eaten at Khaibar. This is the time when it has cut off my aorta.

(4449) Ibn Ka'b b. Mālik said on the authority of his father : Umm Mubashshir said to the Prophet (may peace be upon him) during the sickness of which he died : What do you think about your illness, Apostle of Allah ? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaibar. The Prophet (may peace be upon him) said : And I do not think about my illness except that. This is the time when it cut off my aorta.

Abū Dāwūd said : Sometimes 'Abd al-Razzāq transmitted this tradition, omitting the link of the Companion, from Ma'mar, from al-Zuhrī, from the Prophet (may peace be upon him), and sometimes he transmitted it from al-Zuhrī from 'Abd al-Raḥmān b. Ka'b b. Mālik. 'Abd al-Raḥmān mentioned that Ma'mar sometimes transmitted the tradition in a *mursal* form (omitting the link of the Companion), and they recorded it, and sometimes he transmitted it in a *mursal* form (with a perfect chain) and they recorded it. And all this is correct with us. 'Abd al-Razzāq said : When Ibn al-Mubārak came to Ma'mar, he transmitted the traditions in a *musnad* form (with

3936. The Prophet (may peace be upon him) did not order to kill her in the first instance. When Bishr b. al Barā' died of this poison, he ordered to kill her in retaliation of the slain.

a perfect chain) which he transmitted as *mauquf* traditions (statements of the Companions and not of the Prophet).

(4500) 'Abd al-Raḥmān b. 'Abd Allah b. Ka'b b. Mālik said on the authority of his mother that Umm Mubashshir said (Abū Sa'īd b. al-A'rābī said : So he said it on the authority of his mother ; what is correct is : on the authority of his father, instead of his mother) : I entered upon the Prophet (may peace be upon him). He then mentioned the tradition of Makhlad b. Khālid in a way similar to the tradition of Jābir. The narrator said : Then Bishr b. al-Barā' b. Ma'rūr died. So he (the Prophet) sent for the Jewess and said : What did motivate you for the work you have done ? He (the narrator) then mentioned the rest of the tradition like the tradition of Jābir. The Apostle of Allah (may peace be upon him) ordered regarding her and she was killed. He (the narrator in this version) did not mention cupping.

Chapter 1650

IF A MAN KILLS HIS SLAVE OR CUTS OFF ONE OF HIS LIMBS, RETALIATION WILL BE TAKEN ON HIM

(4501) Samurah reported the Prophet (may peace be upon him) saying : If anyone kills his slave, we shall kill him, and if anyone cuts off the nose of his slave, we shall cut off his nose.³⁹³⁷

(4502) Qatādah said through the same chain of narrators as mentioned before, i.e. Samurah reported the Apostle of Allah (may peace be upon him) as saying : If anyone castrates his slave, we shall castrate him. He then mentioned the rest of the tradition like that of Shu'bah and Ḥammād.

Abū Dāwūd said : Abū Dāwūd al-Ṭayālīsī transmitted it from Hishām like the tradition of Mu'adh.

(4503) Qatādah transmitted the tradition mentioned above through a chain of narrators like that of Shu'bah. This version adds : Then al-Ḥasan forgot this

3937. There is a difference of opinion amongst scholars about killing a free man for a slave. Ibrāhīm al-Nakha'ī holds that if a man kills a slave, he will be killed for him. Al-Ḥasan and 'Aṭā' b. Abī Rabāḥ hold that there is no retaliation between a free man and a slave. This is also maintained by Aḥmad and Ishāq. Some scholars hold that if a man kills his own slave, he will not be killed for him, but if he kills the slave of another man, he will be killed. This is the opinion held by Sufyān al-Thawrī. Some think that the tradition has been abrogated by the Qur'ānic verse which says that a free man will be killed for a free man, and a slave for a slave. Abū Ḥanīfah maintains that if a man kills his own slave, he will not be killed ; but if he kills the slave of another man, he will be killed. Mālik and al-Shāfi'ī maintain that a free man will not be killed for a slave, whether he belongs to him or to another ('*Awn al-Ma'būd*, IV, 297).

tradition,³⁹³⁸ and he used to say : A free man is not to be killed for a slave.

(4504) 'Amr b. Shu'aib, on his father's authority, said that his grandfather told that a man came to the Prophet (may peace be upon him) crying for help. He said : His slavegirl, Apostle of Allah ! He said : Woe to you, what happened with you ? He said that it was an evil one. He saw the slavegirl of his master ; he became jealous of him, and cut off his penis. The Apostle of Allah (may peace be upon him) said : Bring the man to me. The man was called, but people could not get control over him. The Apostle of Allah (may peace be upon him) then said : Go away, you are free. He asked : Apostle of Allah ! upon whom does my help lie ? He replied : On every believer, or he said : On every Muslim.

Abū Dāwūd said : The name of the man who was emancipated was Rawḥ b. Dīnār.

Abū Dāwūd said : The man who cut off the penis was Zinbā'.

Abū Dāwūd said : This Zinbā' Abū Rawḥ was master of the slave.

Chapter 1651

TAKING OATHS BY THE PEOPLE OF A LOCALITY REGARDING A MURDER THEREIN

(4505) Sahl b. Abī Ḥathmah and Rāfi' b. Khadij said : Muḥayyaṣah o. Mas'ūd and 'Abd Allah b. Sahl came to Khaibar and parted (from each other) among palm trees. 'Abd Allah b. Sahl was killed. The Jews were blamed (for the murder). 'Abd al-Raḥmān b. Sahl and Ḥuwayyaṣah and Muḥayyaṣah, the sons of his uncle (Mas'ūd) came to the Prophet (may peace be upon him). 'Abd al-Raḥmān, who was the youngest, spoke about his brother, but the Apostle of Allah (may peace be upon him) said to him : (Respect) the elder, (respect) the elder, or he said : Let the eldest begin. They then spoke about their friend and the Apostle of Allah (may peace be upon him) said : Fifty of you should take oaths regarding a man from them (the Jews) and he should be entrusted (to him) with his rope (in his neck).³⁹³⁹ They said : It is a matter which we did not see. How can we take oaths ? He said : The Jews exonerate themselves by the oaths of fifty of them. They said : Apostle of Allah ! they are a people who are infidels. So the Apostle of Allah (may peace be upon him) paid them the

3938. This tradition was transmitted by Samuran. It says : If anyone kills his slave, we shall kill him. It is said that this tradition has been repealed. Al-Ḥasan might not have forgotten the tradition, but he might have interpreted it differently.

3939. *Birummatihi*. It means the rope tied on the neck of the slayer. He is entrusted to the heirs of the slain man with this rope.

bloodwit himself.³⁹⁴⁰ Sahl said : Once I entered the resting place of their camels, and a she-camel struck me with her leg. Ḥammād said this or (something) similar to it.

Abū Dāwūd said : Another version transmitted by Yaḥyā b. Sa'īd has : Would you swear fifty oaths and make your claim regarding your friend or your slain man ? Bishr, the transmitter, did mention blood. 'Abdah transmitted it from Yaḥyā as transmitted by Ḥammād. Ibn 'Uyainah has also transmitted it from Yaḥyā, and began with his words : The Jews will exonerate themselves by fifty oaths which they will swear. He did not mention the claim.

Abū Dāwūd said : This is a misunderstanding on the part of Ibn 'Uyainah.

(4506) Sahl b. Abī Ḥathmah and some senior men of the tribe told that 'Abd Allah b. Abī Sahl and Muḥayyaṣah came to Khaibar on account of the calamity (i.e. famine) that befell them. Muḥayyaṣah came and told that 'Abd Allah b. Sahl had been killed and thrown in a well or a stream. He then came to the Jews and said : I swear by Allah, you have killed him. They said : We swear by Allah, we have not killed him. He then proceeded and came to his tribe and mentioned this to them. Then he, his brother Ḥuwayyaṣah, who was older than him, and 'Abd al-Raḥmān b. Sahl came forward (to the Prophet). Muḥayyaṣah began to speak. It was he who was at Khaibar. The Apostle of Allah (may peace be upon him) then said to him : Let the eldest (speak), let the eldest (speak), meaning age. So Ḥuwayyaṣah spoke, and after him Muḥayyaṣah spoke. The Apostle of Allah (may peace be upon him) then said : They should either pay the bloodwit for your friend or they should be prepared for war. So the Apostle of Allah (may peace be upon him) wrote to them about it. They wrote (in reply) : We swear by Allah, we have not killed him. The Apostle of Allah (may peace be upon him) then said to Ḥuwayyaṣah, Muḥayyaṣah and 'Abd al-Raḥmān : Will you take an oath and thus have the claim to the blood of your friend ? They said : No. He (the Prophet) said : The Jews will then take an oath. They said :

3940. *Qasdmah*. It is a process of determining the slayer when a corpse is found in a locality. The heirs of the slain will be asked to take an oath fifty times about the man whom they suspect to be the slayer. If the heirs do not take oaths, fifty inhabitants of the locality will be asked to take an oath to the effect that they have not slain the man. Those who do not take an oath will pay the bloodwit. This is held by al-Shāfi'ī and Aḥmad. According to Abū Ḥanīfah, oaths will always be administered to the inhabitants of the locality. But no retaliation will be taken in the case of administering the oath, even if the murder be intentional. The inhabitants of the locality shall pay bloodwit. Mālik, Aḥmad and Ishāq maintain that retaliation will be taken in the case of intentional murder. It is also disputed as to whom the oaths will be administered. Mālik, al-Shāfi'ī and generality of scholars maintain that the heirs of the slain will take an oath. It is on the basis of their oaths that the decision will be made. Abū Ḥanīfah holds that fifty persons of the locality will take an oath to the effect that they neither killed the man, nor did they know the slayer. When they take the oath to this effect, they shall pay blood-money (*ʿAwn al-Ma'būd*, IV, 299).

They are not Muslims. Then the Apostle of Allah (may peace be upon him) himself paid the bloodwit. The Apostle of Allah (may peace be upon him) then sent on one hundred she-camels and they were entered in their house. Sahl said : A red she-camel of them gave me a kick.

(4507) 'Amr b. Shu'aib said : The Apostle of Allah (may peace be upon him) killed³⁹⁴¹ a man of Banū Naḍr b. Mālik at Ḥarrat al-Righā'³⁹⁴² at the bank of Layyat al-Baḥrah.³⁹⁴³ The transmitter Maḥmūd (b. Khālid) also mentioned the words along with the words "at Baḥrah" "the slayer and the slain were from among them". Maḥmūd alone transmitted in this tradition the words "at the bank of Layyah".³⁹⁴⁴

Chapter 1652

ABANDONMENT OF RETALIATION IN THE CASE OF *QASĀMAH* (TAKING OATHS)

(4508) Bashīr b. Yasār told that a man of the *Anṣār* called Sahl b. Abī Ḥathmah told him that some people of his tribe went to Khaibar and separated there. They found one of them slain. They said to those with whom they had found him : You have killed our friend. They replied : We did not kill him, nor do we know the slayer. We (the people of the slain) then went to the Prophet of Allah (may peace be upon him). He said to them : Bring a proof against the one who has slain him. They replied : We have no proof. He said : Then they will take an oath for you. They said : We do not accept the oaths of the Jews. The Apostle of Allah (may peace be upon him) did not like that no responsibility should be fixed for his blood. So he himself paid his

3941. Meaning that he ordered to kill him in retaliation.

3942. The name of a place in the valley of Layyah in Ṭā'if. The Prophet (may peace be upon him) built a mosque there. Ḥarrāh means town and Righā' is the name of a place.

3943. The name of a valley of Banū Thaḳīf, or the name of a mountain in Ṭā'if.

3944. This is a *munqaṣi'* tradition, i.e. a link is missing in its chain, and the chain is also not authenticated. This tradition has been transmitted by Abū Dāwūd in his *marisil* by Maḥmūd b. Khālid, Kathīr b. 'Ubaid and Muḥammad b. al-Ṣabāḥ, from al-Walīd, from al-Auzā'ī on the authority of 'Amr b. Shu'aib. There is no mention of the name of the companion 'Abd Allah b. 'Amr b. al-Āṣ. The transmitter Maḥmūd b. Khālid mentions the words "the slayer and the slain were from them," and not the other two transmitters. This tradition shows that retaliation should be taken on a man, who is proved to be a slayer by taking oaths (*qasāmah*). This is held by Mālik in the case of intentional murder. But this tradition is not authentic. Hence the rest of the scholars hold that only bloodwit shall be paid in the case of *qasāmah* and retaliation shall not be taken ('*Awn al-Ma'būd*. IV, 301).

bloodwit³⁹⁴⁵ consisting of one hundred camels of *ṣadaqah* (i.e. camels sent to the Prophet as *zakār*).

(4509) Rāfi' b. Khadlġ said : A man of the *Anṣār* was killed at Khaibar and his relatives went to the Prophet (may peace be upon him) and mentioned that to him. He asked : Have you two witnesses who can testify to the murderer of your friend ? They replied : Apostle of Allah! there was not a single Muslim present, but only Jews who sometimes have the audacity to do even greater crimes than this. He said: Then choose fifty of them and demand that they take an oath ; but they refused and the Prophet (may peace be upon him) paid the bloodwit himself.

(4510) 'Abd al-Raḥmān b. Bujaid said : I swear by Allah, Sahl had a misunderstanding about this tradition. The Apostle of Allah (may peace be upon him) wrote to the Jews : A slain man has been found amongst you, so pay his bloodwit. They wrote (to him) : Swearing by Allah fifty oaths, we neither killed him nor do we know his slayer. He said : Then the Apostle of Allah (may peace be upon him) himself paid his bloodwit which consisted of one hundred she-camels.

(4511) Abū Salamah b. 'Abd al-Raḥmān and Sulaimān b. Yasār said on the authority of some men of the *Anṣār* : The Prophet (may peace be upon him) said to the Jews and started with them : Fifty of you should take the oaths. But they refused (to take the oaths). He then said to the *Anṣār* : Prove your claim. They said : Do we take the oaths without seeing, Apostle of Allah ? The Apostle of Allah (may peace be upon him) then imposed the bloodwit on the Jews because he (the slain) was found among them.³⁹⁴⁶

Chapter 1653

RETALIATION SHALL BE TAKEN ON THE SLAYER WITH A STONE OR IN THE SAME MANNER AS HE KILLED

(4512) Anas said : A girl was found with her head crushed between two stones. She was asked : Who has done this to you ? Is it so and so ? Is it so and so, until a Jew was named, and she gave a sign with her head. The Jew was caught and he admit-

3945. This shows that in the case of *ḡasāmah* (taking oaths) bloodwit will be paid, and no retaliation will be taken.

3946. This tradition shows that the Jews paid the bloodwit, but the other traditions before it indicate that the Prophet himself (may peace be upon him) paid the bloodwit. Some scholars are of opinion that this is a weak tradition. The traditions which indicate that the Prophet (may peace be upon him) paid the bloodwit have been transmitted by al-Bukhārī and Muslim and are more authentic than this.

ted. So the Prophet (may peace be upon him) gave command that his head should be crushed with stones.³⁹⁴⁷

(4513) Anas said : A Jew killed a girl of the *Anṣār* for her ornaments. He then threw her in a well, and crushed her head with stones. He was then arrested and brought to the Prophet (may peace be upon him). He ordered regarding him that he should be stoned to death. He was then stoned till he died.

Abū Dāwūd said : It has been transmitted by Ibn Juraij from Ayyūb in a similar way.

(4514) Anas said : A girl was wearing silver ornaments. A Jew crushed her head with a stone. The Apostle of Allah (may peace be upon him) entered upon her when she had some breath. He said to her : Who has killed you ? Has so and so killed you ? She replied : No, making a sign with her head. He again asked : Who has killed you ? Has so and so killed you ? She replied : No, making a sign with her head. He again asked : Has so and so killed you ? She said : Yes, making a sign with her head. The Apostle of Allah (may peace be upon him) commanded regarding him, and he was killed between two stones.

Chapter 1654

SHOULD A MUSLIM BE KILLED FOR AN INFIDEL ?

(4515) Qais b. 'Abbād said : I and Ashtar went to Ali and said to him : Did the Apostle of Allah (may peace be upon him) give you any instruction about anything for which he did not give any instruction to the people in general ? He said : No, except what is contained in this document of mine. Musaddad said : He then took out a document. Aḥmad said : A document from the sheath of his sword. It contained : The lives of all Muslims are equal ; they are one band against others ; the lowliest of them can guarantee their protection.³⁹⁴⁸ Beware, a Muslim must not be killed

3947. This shows that retaliation should be taken in the same manner as one was killed. If he was killed with the sword, the slayer should be killed with the sword ; if with a stone or stick, he should be killed in the same way. This view is held by al-Shāfi'ī, Mālik, Aḥmad and by scholars in general. Abū Ḥanīfah maintains that the slayer should be killed with the sword or with a sharp weapon with which people are generally killed.

3948. It means that if the lowliest Muslim, e.g. a slave, a woman or a labourer of a lower rank, guarantees the protection of an infidel, his covenant of security will be binding on all Muslims. The Muslim state will provide security to him. His covenant or guarantee will be respected by all Muslims.

for an infidel,³⁹⁴⁹ nor must one who has been given a covenant be killed while his covenant holds. If anyone introduces an innovation, he will be responsible for it. If anyone introduces an innovation or gives shelter to a man who introduces an innovation (in religion), he is cursed by Allah, by His angels, and by all the people.

Musaddad said : Ibn Abī 'Urūbah's version has : He took out a document.

(4516) 'Amr b. Shu'aib, on his father's authority, said that his grandfather reported the Apostle of Allah (may peace be upon him) as saying, mentioning the tradition similar to the one transmitted by 'Alī. This version adds : The most distant of them gives protection as from all,³⁹⁵⁰ those who are strong among them send back (spoil) to those who are weak among them,³⁹⁵¹ and their expeditions sending it back to those who are at home.³⁹⁵²

Chapter 1655

IF A MAN FINDS SOMEONE WITH HIS WIFE, SHOULD HE KILL HIM ?

(4517) Abū Hurairah told that Sa'd b. 'Ubādah said : Apostle of Allah ! if a man finds a man with his wife, should he kill him ? The Apostle of Allah (may peace be upon him) said : No. Sa'd : Why not, by Him Who has honoured you with truth ? The Prophet (may peace be upon him) said : Listen to what your chief is saying. The narrator 'Abd al-Wahhāb said : (Listen) to what Sa'd is saying.³⁹⁵³

(4518) Abū Hurairah told that Sa'd b. 'Ubādah said to the Apostle of Allah (may peace be upon him) : What do you think if I find with my wife a man ; should I give him some time until I bring four witnesses ?" He said : Yes.³⁹⁵⁴

3949. There is a difference of opinion amongst scholars about the killing of Muslim for a non-Muslim. Al-Sha'bī, al-Nakha'ī and Abū Ḥanīfah maintain that a Muslim shall be killed for a non-Muslim who is protected. According to the rest of scholars who constitute a majority, a Muslim shall not be killed for an infidel, whether he is protected or not ('*Awn al-Ma'būd*, IV, 304).

3950. It means that no matter how far one may live from the land of infidels, one may give guarantee of protection to any infidel, and that guarantee will be respected by all Muslims.

3951. Here strong and weak refer to those warriors whose mounts are strong or weak. It means that there is no distinction among the warriors in the distribution of spoils among them if their mounts are strong or weak. The spoils earned by the strong will be shared by the weak.

3952. It means that when a detachment is sent ahead into the infidel country those who remain behind them are entitled to their portion of any spoils they take.

3953. Muslim in his *Ṣaḥīḥ* adds in his version : He has sense of honour, but I have more sense of honour than him, and Allah has more sense of honour than me. This shows that one should not kill a man who is found with one's wife unless one has four witnesses.

3954. Scholars have difference of opinion about a man who kills a man on the presumption that he found him committing fornication with his wife. The generality of scholars hold that his

Chapter 1656

IF SOMEONE IS INJURED ACCIDENTALLY BY THE COLLECTOR OF ZAKĀT, WHAT SHOULD BE DONE ?

(4519) 'Ā'ishah said : The Prophet (may peace be upon him) sent Abū Jahm b. Ḥudhaifah as a collector of *zakāt*. A man quarrelled with him about his *ṣadaqah* (i.e. *zakāt*), and Abū Jahm struck him and wounded his head. They (his people) came to the Prophet (may peace be upon him) and said : Retaliation, Apostle of Allah ! The Prophet (may peace be upon him) said : You may have so much and so much. But they did not agree. He again said : You may have so much and so much. But they did not agree. He again said : You may have so much and so much. So they agreed. The Prophet (may peace be upon him) said : I am going to address the people in the afternoon and tell him about your consent. They said : Yes. Addressing (the people), the Apostle of Allah (may peace be upon him) said : These people of Laith came to me asking for retaliation. I presented them so much and so much and they agreed. Do you agree ? They said : No. The Immigrants (*Muhājirūn*) intended (to take retaliation) on them. But the Apostle of Allah (may peace be upon him) commanded to refrain from them and they refrained. He then called them and increased (the amount), and asked : Do you agree ? They replied : Yes. He said : I am going to address the people and tell them about your consent. They said : Yes. The Prophet (may peace be upon him) addressed and said : Do you agree ? They said : Yes.³⁹⁵⁵

Chapter 1657

TAKING RETALIATION WITHOUT A WEAPON OF IRON

(4520) Anas said : A girl was found with her head crushed between two stones. She was asked : Who did it with you ? Was it so and so ? Was it so and so ? Until the Jew was named. Thereupon she gave a sign with her head. The Jew was arrested and he admitted. So the Prophet (may peace be upon him) gave command that his head

statement will not be accepted, and retaliation will be taken on him except that he produces four witnesses, or the heirs of the slain acknowledge. The witnesses should be four pious men and not women, and they should bear witness that they have seen him with their own eyes committing fornication. Besides, they should also be married (*'Awn al-Ma'būd*, IV, 305).

3955. This shows that in case of conciliation any amount can be paid to the heirs of the effected person. This can be more than the bloodwit prescribed for an injury. But it is reported about Abū Bakr and 'Umar that they had taken retaliation on the collectors of *zakāt* in such cases. Al-Shāfi'i, Ahmad and Ishāq hold that retaliation should be taken.

should be crushed with stones.³⁹⁵⁶

Chapter 1658

RETALIATION FOR STRIKING AND GIVING RETALIATION BY A RULER ON HIMSELF

(4521) Abū Sa'īd al-Khudrī said : When the Apostle of Allah (may peace be upon him) was distributing something, a man came towards him and bent down on him. The Apostle of Allah (may peace be upon him) struck him with a bough and his face was wounded. The Apostle of Allah (may peace be upon him) said to him : Come and take retaliation. He said : No, I have forgiven, Apostle of Allah !³⁹⁵⁷

(4522) Abū Firās said : 'Umar b. al-Khaṭṭāb (Allah be pleased with him) addressed us and said : I did not send my collectors (of *zakāt*) so that they strike your bodies and that they take your property. If that is done with someone and he appeals to me, I shall take retaliation on him. 'Amr b. al-'Āṣ said : If any man (i.e. governor) inflicts disciplinary punishment on his subjects, would you take retaliation on him too ? He said : Yes, by Him in Whose hand my soul is, I shall take retaliation on him. I saw that the Apostle of Allah (may peace be upon him) had given retaliation on himself.

Chapter 1659

FORGIVING RETALIATION BY WOMEN

(4523) 'Ā'ishah reported the Prophet (may peace be upon him) as saying : The disputants should refrain from taking retaliation. The one who is nearer should forgive first and then the one who is next to him, even if (the one who forgives) were a woman.³⁹⁵⁸

3956. This shows that retaliation should be taken in the same manner as the effected person was injured or killed. All the scholars except Abū Ḥanīfah maintain that retaliation should be taken in the same manner as one was injured or killed. But Abū Ḥanīfah holds that retaliation should be taken with a sword. This he holds on the basis of a tradition of the Prophet (may peace be upon him).

3957. This shows that even if a ruler of Muslims injures a man, he can take retaliation on him. Although no Muslim could dare take retaliation from the Prophet (may peace be upon him), he asked the man to take retaliation on him. In fact, he set an example for the Muslims, so that rulers may not oppress the people.

3958. It means that if a man is killed, and his heirs are both men and women, and one of them forgives, even if she were a woman, the right of taking retaliation is dropped, and only bloodwit

Abū Dāwūd said : I have been informed that forgiving by women in the case of murder is permissible if a woman were one of the heirs (of the slain). I have been told on the authority of Abū 'Ubaid about the meaning of the word *yanḥajizu*, that is, they should refrain from retaliation.

Chapter 1660

ON A PERSON WHO IS KILLED AMONG HIS PEOPLE AND HIS SLAYER IS NOT KNOWN

(4524) Ṭāwūs in his version said: If anyone is killed. Ibn 'Ubaid in his version said: The Apostle of Allah (may peace be upon him) said : If anyone is killed in error (blindly) when people are throwing stones, or by beating with whips, or striking with a stick, it is accidental and the compensation for accidental death is due.³⁹⁵⁹ But if anyone is killed deliberately, retaliation is due. Ibn 'Ubaid said in his version : Retaliation of the man is due. The agreed version then goes : If anyone comes in (between the two

will be binding. It is disputed whether women can forgive retaliation or not. The majority of scholars hold that women are allowed to forgive retaliation like men. Al-Auzā'ī and Ibn Shubrumah maintain that women are not allowed to forgive. Al-Ḥasan and Ibrāhīm al-Nakha'ī are of opinion that both husband and wife are not allowed to forgive.

In this tradition the "disputants" refers to those Muslims who fight among themselves. The Prophet (may peace be upon him) advised them to forgive one another and refrain from taking retaliation. If they take retaliation, the dispute will continue and more blood may be shed. The other explanation is that if the heirs of the slain demand retaliation and the heirs of the slayer do not allow to give retaliation and both parties begin to fight, the heirs of the slain should forgive them so that the dispute may come to an end (*'Awn al-Ma'būd*, IV, 306).

3959. These are instances of a case in which the actual person who killed him is not known or where there was no intention to kill. If a man is killed with anything other than a weapon such as a stone or a stick, this is a quasi-murder according to Abū Ḥanīfah and accidental murder according to the rest of jurists. In this case when people are throwing stones on each other, a man is killed and no one knows the actual person who killed him. Now, who will pay the bloodwit? The question is disputed. Mālik b. Anas holds that it falls on those who came to fight. Aḥmad b. Ḥanbal is of view that the other party will pay the bloodwit, and if they name a man definitely, it will be the case of *qasāmah* (taking oaths). Ibn Abī Lailā and Abū Yūsuf maintain that his bloodwit falls on the people of both parties who fought among themselves. Al-Auzā'ī is of opinion that both parties will pay the bloodwit except that a man who is neutral names a person who killed him. If it is proved that actually it was he who had killed him, retaliation will be taken on him. Al-Shāfi'ī holds that if they claim that a certain person or party killed him, it becomes the case of *qasāmah* (taking oaths), otherwise there will be no bloodwit and retaliation. Abū Ḥanīfah is of opinion that bloodwit will be due from the tribe among which the corpse of the slain was found, provided the heirs of the slain do not name another person (*'Awn al-Ma'būd*, IV, 307).

parties) to prevent it, Allah's curse and anger will rest on him, and neither supererogatory nor obligatory acts will be accepted from him. The version of the tradition of Sufyān is more perfect.

(4525) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying. He then mentioned the rest of the tradition to the same effect as mentioned by Sufyān.

Chapter 1661

THE AMOUNT OF BLOODWIT

(4526) 'Amr b. Shu'aib, on his father's authority, said that his grandfather told that the Apostle of Allah (may peace be upon him) gave judgment that if anyone is killed accidentally, his bloodwit should be one hundred camels: thirty she-camels which had entered their second year, thirty she-camels which had entered their third year, thirty she-camels which had entered their fourth year, and ten male camels which had entered their third year.³⁹⁶⁰

(4527) 'Amr b. Shu'aib, on his father's authority, said that his grandfather told that the value of the bloodwit in the time of the Apostle of Allah (may peace be upon him) was eight hundred dīnārs or eight thousand dirhams, and the bloodwit for the People of the Book was half that for Muslims. He said: This applied till 'Umar (Allah be pleased with him) became caliph and he made a speech in which he said: Beware! camels have become dear. So 'Umar fixed the value for those who possessed gold at one thousand dīnārs, for those who possessed silver at twelve thousand (dirhams), for those who possessed cattle at two hundred cows, for those who possessed sheep at two thousand sheep, and for those who possessed suits³⁹⁶¹ of clothing at two hundred suits. He said: He left the bloodwit for *dhimmīs* (protected people) as it was, not raising it in proportion to the increase he made in the bloodwit.³⁹⁶²

(4528) 'Aṭṭā' b. Abī Rabāḥ said: The Apostle of Allah (may peace be upon him) gave judgment that bloodwit for those who possessed camels should be one hundred camels, and for those who possessed cattle two hundred cows, and for those who

3960. Camels are the standard for the value of bloodwit. The price of the camels can be given as bloodwit

3961. A suit consists of a lower garment and an upper garment.

3962. It means that 'Umar left the bloodwit of *dhimmīs* as it was in the time of the Prophet (may peace be upon him). The bloodwit of a Muslim in the time of the Prophet (may peace be upon him) was eight hundred dīnārs, and 'Umar raised it to twelve hundred dīnārs. But 'Umar left the bloodwit of *dhimmīs* at four hundred dīnārs, i.e. half of the bloodwit that was fixed by the Prophet (may peace be upon him) for a Muslim.

possessed sheep one thousand sheep, and for those who possessed suits of clothing two hundred suits, and for those who possessed wheat something which the narrator Muḥammad (b. Ishāq) did not remember.

Abū Dāwūd said : I read out to Sa'īd b. Ya'qūb al-Ṭāliqānī who said : Abū Tumailah transmitted to us, saying : Muḥammad b. Ishāq transmitted to us, saying : 'Aṭā' reported Jābir b. 'Abd Allah as saying : The Apostle of Allah (may peace be upon him) fixed ; and he mentioned the tradition like that of Mūsā ; he said : And those who possess corn food should pay something which I do not remember.

(4529) 'Abd Allah b. Mas'ūd reported the Apostle of Allah (may peace be upon him) as saying : The bloodwit for accidental killing should be twenty she-camels which had entered their fourth year, twenty she-camels which had entered their fifth year, twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, and twenty male camels which had entered their second year.³⁹⁶³ It does not go beyond Ibn Mas'ūd.³⁹⁶⁴

(4530) Ibn 'Abbās said : A man of Banū 'Adī was killed. The Prophet (may peace be upon him) fixed his bloodwit at the rate of twelve thousand (dirhams).

Abū Dāwūd said : Ibn 'Uyainah transmitted it from 'Amr, from 'Ikrimah, from the Prophet (may peace be upon him), and he did not mention Ibn 'Abbās.

Chapter 1662

BLOODWIT FOR ACCIDENTAL KILLING, THAT IS, QUASI-INTENTIONAL KILLING

(4531) 'Abd Allah b. 'Amr said (Musaddad's version has) : The Apostle of Allah (may peace be upon him) addressed on the day of Conquest at Mecca, and said : Allah is Most Great, three times. He then said : There is no god but Allah alone : He fulfilled His promise, helped His servant, and defeated alone the companies. (The narrator said :) I have remembered from Musaddad up to this. Then the agreed version has : Beware ! all the merits mentioned in pre-Islamic times, and the claim

3963. This tradition is followed by Abū Ḥanīfah for the bloodwit of accidental killing. Al-Laith, Mālik and al-Shāfi'i hold that bloodwit for accidental killing should be twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, twenty male camels which had entered their third year, twenty she-camels which had entered their fourth year, and twenty she-camels which had entered their fifth year ('*Awn al-Ma'būd*, IV, 308).

3964. Al-Tirmidhī said : We do not know this tradition attributed to the Prophet (may peace be upon him) except through this tradition only. Besides, the narrator Khashaf b. Mālik is obscure. Hence al-Shāfi'i followed the other tradition and ignored this tradition.

laid for blood or property are under my feet, except supply of water to the pilgrims and the custody of the Ka'bah. He then said : The bloodwit for unintentional murder which resembles intentional, such as is done with a whip and a stick, is one hundred camels, forty of which are pregnant.³⁹⁶⁵ Musaddad's version is more perfect.

(4532) The tradition mentioned above has also been transmitted by Khālid through the same chain of narrators to the same effect.

(4533) The tradition mentioned above has also been transmitted by Ibn 'Umar from the Prophet (may peace be upon him) to the same effect. This version has : The Apostle of Allah (may peace be upon him) addressed on the day of Conquest, or he said : On the conquest of Mecca on the ladder of the House or of the Ka'bah.

Abū Dāwūd said : In a similar way Ibn 'Uyainah also transmitted it from 'Alī b. Zaid, from al-Qāsim b. Rabī'ah, from Ibn 'Umar, from the Prophet (may peace be upon him) ; and Ayyūb al-Sukhtiyānī transmitted it from al-Qāsim b. Rabī'ah from 'Abd Allah b. 'Amr like the tradition of Khālid. Hammād b. Salamah also transmitted it from 'Alī b. Zaid, from Ya'qūb al-Sadūsī, on the authority of 'Abd Allah b. 'Amr from the Prophet (may peace be upon him). The statements of Zaid and of Abū Mūsā are similar to the tradition of the Prophet (may peace be upon him) and to the tradition of 'Umar (Allah be pleased with him).

(4534) Mujāhid said : 'Umar gave judgment that bloodwit for quasi-intentional murder should be thirty she-camels in their fourth year, thirty she-camels in their fifth year, and forty pregnant she-camels in their sixth year up to the ninth.³⁹⁶⁶

(4535) 'Abd Allah (b. Mas'ūd) said : The bloodwit for unintentional murder

3965. This tradition shows that there is a kind of unintentional murder which resembles intentional. Some scholars are of view that there are only intentional and accidental murders. There is no kind of murder between the two. There is a difference of opinion amongst scholars about bloodwit for quasi-intentional murder. 'Aṭā', al-Shāfi'ī and Muḥammad b. al-Ḥasan hold the same view as mentioned in this tradition. According to Abū Ḥanīfah, Abū Yūsuf, Aḥmad and Ishāq, bloodwit for quasi-intentional killing should be one hundred camels to be divided into four sets of different ages. They are : twenty-five she-camels which had entered their second year, twenty-five she-camels which had entered their third year, twenty-five she-camels which had entered their fourth year and twenty-five she-camels which had entered their fifth year.

There is a difference of opinion amongst scholars on the definition of quasi-intentional murder. According to Mālik, there is intentional or unintentional murder. If a man kills another man intentionally whether with a stick, stone or with a weapon, it is intentional. Abū Ḥanīfah holds that if a man kills another man intentionally with a weapon made for this purpose, it is intentional murder. If he kills intentionally with a stone, stick etc., it is quasi-intentional, liable for bloodwit and not for retaliation (*'Awn al-Ma'būd*, IV, 310)

3966. This tradition is followed by al-Shāfi'ī. Abū Ḥanīfah follows the tradition of Ibn Mas'ūd which indicates that the bloodwit should be divided into four sets of camels of different ages.

which resembles intentional is twenty-five she camels which had entered their fourth year, twenty-five she-camels which had entered their fifth year, twenty-five she-camels which had entered their third year, and twenty-five camels which had entered their second year.³⁹⁶⁷

(4536) 'Alī said : The bloodwit for unintentional murder is in four parts : twenty-five she-camels in their fourth year, twenty-five she-camels in their fifth year, twenty-five she-camels in their third year, and twenty-five she-camels in their second year.

(4537) 'Uthmān b. 'Affān and Zaid b. Thābit said : The bloodwit for what resembled intentional murder should be forty pregnant she-camels in their fifth year, thirty she-camels in their fourth year, and thirty she-camels in their third year. The bloodwit for unintentional murder is thirty she-camels in their fourth year, thirty she-camels in their third year, and twenty she-camels in their second year.

(4538) Zaid b. Thābit said about the bloodwit for quasi-intentional murder. . . . He then mentioned a similar tradition as mentioned above.

Chapter 1663

AGES OF CAMELS

(4539) Abū Dāwūd said : Abū Dāwūd and others have said : When a she-camel enters her fourth year, the female is called *hiqqah*, and the male is called *hiqq*, for it deserves that it should be loaded and ridden. When a camel enters its fifth year, the male is called *jadha'* and the female is called *jadha'ah*. When it enters its sixth year, and sheds its front teeth, it is called *thanī* (male) and *thanīyyah* (female). When it enters its seventh year, it is called *rabā'* and *rabā'tyyah*. When it enters its eighth year and sheds its teeth, it is known as *sadis* and *sadis*. When it enters its ninth year and cuts its canine teeth, it is called *bāzil*. When it enters its tenth year, it is called *mukhlif*. Then there is no name for it, but it is called *bāzil'ām* and *bāzil'āmain*, and *mukhlif'ām* and *mukhlif'āmain*, up to any year it increases. Naḍ d. Shunail said : *Bint makhūḍ* is a she-camel of one year, and *bint labūn* is a she-camel of two years, *hiqqah* is a she-camel of three years, *jadha'ah* is a she-camel of four years, *thanī* is a camel of five years, *rabā'* is a camel of six years, *sadis* is a camel of seven years, and *bāzil* is a camel of eight years.

Abū Dāwūd said : Abū Ḥatim and al-Aṣma'ī said : *Al-Jadhū'ah* is a time when no tooth is growing.^{3967A} Abū Ḥatim said : Some of them said : When it sheds its teeth between front and canine teeth, it is called *rabā'* and when it sheds its front teeth, it is called *thanī*. Abū 'Ubaid said : When it becomes pregnant, it is called *khalifah*, and it remains *khalifah* for ten months ; when it reaches ten months, it is called '*uḥarā'*'. Abū

3967. This tradition is followed by Abū Ḥanīfah.

Hatim said: When it shed its front teeth, it is called *thanī* and when it sheds its teeth between front and canine teeth it is called *rabā'*.

Chapter 1664 BLOODWIT FOR LIMBS

(4540) Abū Mūsā reported the Prophet (may peace be upon him) as saying: The fingers are equal: ten camels for each finger.³⁹⁶⁸

(4541) Abū Mūsā al-Ash'arī reported the Prophet (may peace be upon him) as saying: The fingers are equal. I asked: Ten camels for each? He replied: Yes.

Abū Dāwūd said: Muḥammad b. Ja'far transmitted it from Shu'bah, from Ghālib, saying: I heard Masrūq b. Aws; and Ismā'il transmitted it, saying: Ghālib al-Tammār transmitted it to me through the chain of Abū al-Walīd; and Ḥanzlah b. Abī Ṣaffīyah transmitted it from Ghālib through the chain of Ismā'il.

(4542) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying: This and that are equal, that is, the thumb and the little finger.

(4543) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying: The fingers are equal and the teeth are equal. The front tooth and the molar tooth are equal, this and that are equal.³⁹⁶⁹

Abū Dāwūd said: Naḍr b. Shumail transmitted it from Shu'bah to the same effect as mentioned by 'Abd al-Ṣamad.

Abū Dāwūd said: Al-Dārimī narrated it to me from al-Naḍr.

(4544) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying: The teeth are equal, and the fingers are equal.

(4545) Ibn 'Abbās said: The Apostle of Allah (may peace be upon him) treated the fingers and toes as equal.

(4546) 'Amr b. Shu'aib, on his father's authority, told that his grandfather said: The Prophet (may peace be upon him) said in his address while he was leaning against the Ka'bah: (The bloodwit) for each finger is ten camels.

(4547) 'Amr b. Shu'aib, on his father's authority, told that his grandfather said: The Prophet (may peace be upon him) said: For each tooth are ten camels.

Abū Dāwūd said: I found in my notebook from Shaibān and I did not hear from him; Abū Bakr, a reliable friend of ours, said: Shaibān—Muḥammad b. Rāshid—

3968. Here it refers to both to fingers and toes. The bloodwit for each finger or toe is ten camels.

3969. It has been suggested that "this and that" refers only to the little finger and the thumb, but it may here refer to the front tooth and the molar tooth mentioned immediately before it,

Sulaimān b. Mūsā—'Amr b. Shu'aib, on his father's authority, said that his grandfather said : The Apostle of Allah (may peace be upon him) would fix the bloodwit for accidental killing at the rate of four hundred dīnārs or their equivalent in silver for townsmen, and he would fix it according to the price of camels. So when they were dear, he increased the amount to be paid, and when cheap prices prevailed he reduced the amount to be paid. In the time of the Apostle of Allah (may peace be upon him) they reached between four hundred and eight hundred dīnārs, their equivalent in silver being eight thousand dirhams. He said : The Apostle of Allah (may peace be upon him) gave judgment that those who possessed cattle should pay two hundred cows, and those who possessed sheep two thousand sheep. He said : The Apostle of Allah (may peace be upon him) said : The blood-wit is to be treated as something to be inherited by the heirs of the one who was killed, and what remains should be divided among the agnates. He said : The Apostle of Allah (may peace be upon him) gave judgment that for complete cutting off a nose there is full bloodwit, one hundred (camels) must be paid ; and if tip of the nose is cut off, half the bloodwit, i.e. fifty camels must be paid, or their equivalent in gold or in silver, or a hundred cows, or a thousand sheep ; for the hand when it is cut off half, the bloodwit must be paid ; for one foot half the bloodwit must be paid ; for a wound in the head a third of the bloodwit, i.e. thirty-three camels and a third of the bloodwit, or their equivalent in gold or silver, or cows, or sheep ; for a head thrust which reaches the body, the same bloodwit must be paid ; ten camels must be paid for every finger of the fingers, and five camels for every tooth. The Apostle of Allah (may peace be upon him) gave judgment that the bloodwit for a woman should be divided among her relatives on her father's side who do not inherit anything from her except the residence of her heirs. If she is killed, her bloodwit should be distributed among her heirs, and they will have the right of taking retaliation on the slayer. The Apostle of Allah (may peace be upon him) said : There is nothing for the slayer ; and if he (slain) has no heir, his heir will be the one who is nearest to him among the people, but the slayer should not inherit anything. Muḥammad said : All this has been transmitted to me by Sulaimān b. Mūsā on the authority of 'Amr b. Shu'aib, who, on his father's authority said that his grandfather told from the Prophet (may peace be upon him).

Abū Dāwūd said : Muḥammad b. Rāshid, an inhabitant of Damascus, fled from Baṣrah escaping murder.

(4548) 'Amr b. Shu'aib said, on his authority, that his grandfather reported the Prophet (may peace be upon him) as saying : Bloodwit for what resembles intentional murder is to be made as severe as that for intentional murder, but the culprit is not to be killed. Khalīd gave us some additional information on the authority of Ibn

Rāshid : That (unintentional murder which resembles intentional murder) means that Satan jumps among the people and then the blood is shed blindly without any malice and weapon.³⁹⁷⁰

(4549) 'Abd Allah b. 'Amr reported the Apostle of Allah (may peace be upon him) as saying : Bloodwit for every wound which lays bare a bone is five camels.

(4550) 'Amr b. Shu'aib, on his father's authority, told that his grandfather said : The Apostle of Allah (may peace be upon him) gave judgment that a third of the bloodwit should be paid for an eye fixed in its place.³⁹⁷¹

Chapter 1665

BLOODWIT FOR AN UNBORN CHILD

(4551) Al-Mughīrah b. Shu'bah said : A man of Hudhail had two wives. One of them struck her fellow-wife with a tent-pole and killed her and her unborn child. They brought the dispute to the Prophet (may peace be upon him). One of the two men said : How can we pay bloodwit for the one who did not make a noise, nor ate, nor drank, nor raised his voice ? He (the Prophet) asked : Is it a rhymed prose like that of a bedouin ? He gave judgment that a male or female slave of the best quality should be paid in compensation, and he fixed it to be paid by the woman's relatives on her father's side.³⁹⁷²

(4552) The tradition mentioned above has also been transmitted by Maṣṣūr through a different chain of narrators and to the same effect. This version adds : The Prophet (may peace be upon him) fixed the bloodwit for the slain woman to be paid by the relatives of the woman who had slain her, on the father's side.

3970 It means that Satan comes in among the people and exhorts them to kill each other. They fight against each other in such a way that the actual killer is not clearly known, but there is no intention to kill. This is a blind killing.

3971. It means that if by the injury the sight of an eye is lost and the eye is not removed from its place, a third of the bloodwit shall be paid. But if the eye is removed along with the loss of eyesight, full bloodwit will be paid. This is held by Ishāq. But scholars in general hold that a fair compensation to be fixed by one's own judgment is to be paid. This is known as *ḥukūmat 'adl* (fair judgment). The way of determining this compensation is that the affected person will be taken as a slave and its price will be considered. Then the price of the wounded slave will be considered. And this price will be the compensation for the loss of eyesight.

3972. This tradition does not mention that the woman was pregnant and the foetus was also killed. There is also no mention of giving bloodwit of the woman. It only mentions that the compensation for the foetus was paid. The other traditions indicate that compensation for the foetus and for the woman was paid. The compensation for the foetus is a female or male slave.

Abū Dāwūd said: In a similar way it has been transmitted by al-Ḥakam from Mujāhid from al-Mughīrah.

(4553) Al-Miswar b. Makhramah said: 'Umar consulted the people about the compensation for abortion of a woman. Al-Mughīrah b. Shu'bah said: I was present with the Apostle of Allah (may peace be upon him) when he gave judgment that a male or a female slave should be paid in compensation for it. He said: Bring another man with you who should testify you. So he brought Muḥammad b. Maslamah to him. Hārūn added: He then testified him.

Imlāṣ means a man striking the belly of his wife.³⁹⁷³

Abū Dāwūd said: I have been informed that Abū 'Ubaid said: It (abortion) is called *imlāṣ* because the woman causes it to slip before the time of delivery. Similarly, anything which slips from the hand or from some other thing is called *malasa* (slipped).

(4554) The tradition mentioned above has also been transmitted by 'Umar through a different chain of narrators to the same effect.

Abū Dāwūd said: Ḥammād b. Zaid and Ḥammād b. Salamah transmitted it from Hishām b. 'Arūbah on his father's authority who said that 'Umar said. . . .

(4555) Ibn 'Abbās said: 'Umar asked about the decision of the Prophet (may peace be upon him) about that (i.e. abortion). Ḥaml b. Mālik b. al-Nābighah got up and said: I was between two women. One of them struck another with a rolling-pin killing both her and what was in her womb. So the Apostle of Allah (may peace be upon him) gave judgment that the bloodwit for the unborn child should be a male or a female slave of the best quality and that she should be killed.³⁹⁷⁴

Abū Dāwūd said: Al-Naḍr b. Sbumail said: *Misṭah* means a rolling-pin.

Abū Dāwūd said: Abū 'Ubaid said: *Misṭah* means a pole from the tent-poles.

(4556) Ṭāwūs said: 'Umar stood on the pulpit. He then mentioned the rest of the tradition to the same effect as mentioned before. He did not mention "that she should be killed". This version adds: "a male or a female slave". 'Umar then said: Allah is Most Great. Had I not heard it, we would have decided about it something else.

(4557) About the story of Ḥaml b. Mālik, Ibn 'Abbās said: She aborted a child who had grown hair and was dead, and the woman also died. He (the Prophet) gave judgment that the bloodwit was to be paid by the woman's relatives on the father's side. Her uncle said: Apostle of Allah! she has aborted a child who had grown hair.

3973. *Imlāṣ* means abortion of a woman by some injury or shock.

3974. The Prophet (may peace be upon him) ordered to kill the woman who had killed another woman with a rolling-pin in retaliation for the woman who had been slain. It also shows that killing with a stick or stone intentionally is also an intentional murder.

The father of the woman who had slain said : He is a liar : I swear by Allah, he did not raise his voice, or drink or eat. No compensation is to be paid for an offence like this. The Prophet (may peace be upon him) said : Is it a rhymed prose of pre-Islamic Arabia and its soothsaying? Pay a male or female slave of the best quality in compensation for the child.

Ibn 'Abbās said : The name of one of them was Mulaikah, and the name of the other was Umm Ghuṭaif.

(4558) Jābir b. 'Abd Allah said : One of the two women of Hudhail killed the other. Each of them had husband and sons. The Apostle of Allah (may peace be upon him) fixed the bloodwit for the slain woman to be paid by the woman's relatives on the father's side. He declared her husband and the child innocent. The relatives of the woman who killed said : We shall inherit from her. The Apostle of Allah (may peace be upon him) said : No, her sons and her husband should inherit from her.

(4559) Abū Hurairah said : Two women of Hudhail fought together and one of them threw a stone at the other and killed her. They brought their dispute to the Apostle of Allah (may peace be upon him) who gave judgment that a male or a female slave of the best quality should be given as compensation for her unborn child, and he fixed it to be paid by the woman's relatives on the father's side. He made her sons and those who were with them her heirs. Ḥamal b. Mālik b. al-Nābighah al-Hudhali said : Apostle of Allah ! how should I be fined for one who has not drunk, or eaten, or spoken, or raised his voice ?—adding that compensation is not to be paid for such (an offence). The Apostle of Allah (may peace be upon him) said : This man simply belongs to the soothsayers on account of his rhymed prose which he has used.

(4560) Abū Hurairah said about this story : Then the woman,³⁹⁷⁵ against whom he decided that a male or a female slave should be paid by her, died. The Apostle of Allah (may peace be upon him) then gave judgment that her sons will inherit from her, and that the bloodwit should be paid by her relatives on the father's side.

(4561) Buraidah said : A woman threw a stone at another woman and she aborted. The dispute was brought to the Apostle of Allah (may peace be upon him). He gave judgment that five hundred sheep should be paid for her (unborn) child, and forbade throwing stones.

Abū Dāwūd said : The version of this tradition goes in this way, i.e. five hundred sheep. What is correct is one hundred sheep.

Abū Dāwūd said : 'Abbās transmitted this tradition in this way, but it is a misunderstanding.

3975. This refers to the woman who was killed, and not the woman who killed.

(4562) Abū Hurairah said : The Apostle of Allah (may peace be upon him) gave judgment that a male or a female slave, or a horse or a mule³⁹⁷⁶ should be paid for a miscarriage.

Abū Dāwūd said : Ḥammād b. Salamah and Khālīd b. 'Abd Allah transmitted this tradition from Muhammad b. 'Amr, but they did not mention "or a horse or a mule"

(4563) Al-Sha'bī said : The price of a male or a female slave is five hundred dirhams.

Abū Dāwūd said : Rabī'ah said : The price of a male or a female slave is fifty dīnārs.

Chapter 1666

BLOODWIT FOR A *MUKĀTAB*, A SLAVE WHO HAS MADE AN AGREEMENT TO PURCHASE HIS FREEDOM

(4564) Ibn 'Abbās said : The Apostle of Allah (may peace be upon him) gave judgment about the slave who had made an agreement to purchase his freedom (*mukātab*) and he had been killed that bloodwit is paid for him at the rate paid for a free man so far as he has paid the purchase money, and at the rate paid for a slave as the remainder is concerned.³⁹⁷⁷

(4565) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : When a *mukātab* (a slave who has made an agreement to purchase his freedom) gets blood-money or an inheritance, he can inherit in accordance with the extent to which he has been emancipated.³⁹⁷⁸

3976 The words "horse and mule" may be an addition to this tradition by some transmitter, to show that in the absence of a slave a horse or a mule can be paid or their price. Al-Baihaqī is of opinion that the words "horse and mule" are not guarded and the tradition is weak and *mursal* (the link of the Companion being missing) ('*Awn al-Ma'būd*, IV, 319).

3977. None of the scholars except Ibrāhīm al-Nakha'ī follows this tradition. According to them, it might have been abrogated. Al-Khaṭṭābī said : The scholars in general are agreed that a *mukātab* is a slave so long as he has not paid the full amount of the purchase money to the master. If even one single dirham remains to be paid, he is a slave.

If this tradition is genuine and has not been repealed and does not conflict with other authentic traditions on this subject, one should follow it. But it has been criticised ('*Awn al-Ma'būd*, IV, 319).

3978. It means that if there is some blood-money or inheritance for a *mukātab*, he will get it in accordance with the extent to which he has been emancipated. For example, if he pays half of the purchase money and his father who was a freeman dies, and he leaves his only son, he will get

Abū Dāwūd said: Wuhaib transmitted it from Ayyūb, from 'Ikrimah, on the authority of 'Alī, from the Prophet (may peace be upon him): and Ḥammād b. Zaid and Ismā'il have transmitted it in a *mursal* form (i.e. the link of the Companion being missing) from Ayyūb, from 'Ikrimah, from the Prophet (may peace be upon him). Ismā'il b. 'Ulayyah has treated it as a statement of 'Ikrimah.

Chapter 1667

BLOODWIT FOR A *DHIMMI*, A PROTECTED MAN, IN A MUSLIM COUNTRY

(4566) 'Amr b. Shu'aib, on his father's authority, told that his grandfather reported the Apostle of Allah (may peace be upon him) as saying: The bloodwit for a man who makes a covenant is half of the bloodwit for a free man.

Abū Dāwūd said: It has been transmitted by Usamah b. Zaid al-Laithi and 'Abd al-Rahmān b. al-Ḥārith on the authority of 'Amr b. Shu'aib in a similar manner.³⁹⁷⁹

Chapter 1668

ON A MAN WHO FIGHTS AGAINST ANOTHER MAN WHO DEFENDS HIMSELF FROM HIM

(4567) Ṣafwān b. Ya'lā, on his father's authority, said: A servant of mine fought with a man and bit his hand and he drew away his hand. (One of) his front teeth fell

half of his inheritance. Or if someone commits an offence to a *mukhlaf*, while he had paid a part of his purchase money, the criminal will pay the bloodwit to his heirs at the rate paid for a free man so far as he had paid the purchase money, and at the rate paid for a slave so far as the remainder is concerned. If a slave makes an agreement to purchase his freedom for one thousand dirhams and pays five hundred dirhams to the master, and then he is killed, his heirs will get five hundred dirhams, half of the bloodwit of a free man, and his master will get five hundred dirhams, half of the price of the slave in case his price is one thousand dirhams ('*Awn al-Ma'būd*, IV, 319).

3979. There is a difference of opinion amongst scholars about the bloodwit for a *dhimmi* (protected infidel). According to one view, the bloodwit for him will be half of a free man. This is held by Umar b. 'Abd al-'Azīz, 'Urwah b. al-Zubair, Mālik, Ibn Shubrumah and Aḥmad b. Ḥanbal. Aḥmad says that this is in case the murder is accidental. If it is intentional, it will be increased by twelve thousand. Another view goes that the bloodwit for a protected man will be equal to that of a Muslim. This is held by Abū Ḥanīfah, Sufyān al-Thawrī, al-Sha'bī, al-Nakha'ī Mujāhid, 'Umar and Ibn Mas'ūd. A third view is that his bloodwit is one-third of the bloodwit for a Muslim. It is held by al-Shāfi'ī, Ishāq b. Rāhwaiḥ, Ibn al-Musayyab, al-Ḥasan and 'Ikrimah. 'Umar and 'Uthmān are also reported to have held this view ('*Awn al-Ma'būd*, IV, 320).

out. So he came to the Prophet (may peace be upon him) who imposed no retaliation for his tooth, saying : Do you intend that he leaves his hand in your mouth so that you crunch it like a male camel ? He said : Ibn Abī Mulaikah told me on the authority of his grandfather that Abū Bakr (Allah be pleased with him) imposed no retaliation on him for it, saying : May his tooth go away !³⁹⁸⁰

(4568) The tradition mentioned above has also been transmitted by Ya'la b. Umayyah through a different chain of narrators. This version has : The Prophet (may peace be upon him) said to the man who bit him : If you wish that you give him control over your hand and he bites it, and then you drive it away from his mouth, (you may do it). He imposed no retaliation for his teeth.

Chapter 1669

ON A MAN WHO PRACTISES MEDICINE WITHOUT HAVING ITS KNOWLEDGE AND DOES HARM TO THE PATIENT

(4569) 'Amr b. Shu'aib, on his father's authority, said that his grandfather reported the Apostle of Allah (may peace be upon him) as saying : Anyone who practises medicine when he is not known as a practitioner will be held responsible.³⁹⁸¹ Naṣr said : Ibn Juraij transmitted it to me.

Abū Dāwūd said : This has been transmitted by al-Walīd alone. We do not know whether it is sound or not.

(4570) 'Abd al-'Azīz b. 'Umar b. 'Abd al-'Azīz said : Some people of the deputation which came to my father reported the Apostle of Allah (may peace be upon him) as saying : Any physician who practises medicine when he was not known as a practitioner before that and he harms (the patients) he will be held responsible.

'Abd al-'Azīz said : Here physician does not refer to a man by qualification. It means opening a vein, incision and cauterisation.³⁹⁸²

3980. This shows that if a man injures another man to defend himself there is no retaliation. This is the majority opinion. Mālik holds that the man who injures in his defence shall pay compensation.

3981. He will have to pay bloodwit if the patient dies.

3982. This is the opinion of the transmitter of this tradition. He means that by the physician mentioned in this tradition is not meant a qualified person. It merely refers to a man who opens a vein, incises a boil or cauterises

*Chapter 1670***BLOODWIT FOR UNINTENTIONAL MURDER WHICH RESEMBLES
INTENTIONAL**

(4571) 'Abd Allah b. 'Amr reported the Apostle of Allah (may peace be upon him) as saying : Musaddad's version has : He addressed on the day of Conquest. The agreed version then goes : Beware ! Every object of pride of pre-Islamic times, whether it is blood-vengeance or property, mentioned or claimed, has been put under my feet except supply of water to the pilgrims and custody of the House (the Ka'bah). He then said : Beware ! The bloodwit for unintentional murder, such as is done with a whip and stick, is one hundred camels, forty of which are pregnant.³⁹⁸³

(4572) The tradition mentioned above has also been transmitted by Khālid with a different chain of narrators to the same effect.

*Chapter 1671***ON THE OFFENCE OF A SLAVE WHO BELONGS TO THE POOR
PEOPLE**

(4573) 'Imrān b. Ḥuṣain said : A servant of some poor people cut off the ear of the servant of some rich people. His people came to the Prophet (may peace be upon him) and said : Apostle of Allah ! we are poor people. So he imposed no compensation on them.³⁹⁸⁴

*Chapter 1672***ON A MAN WHO IS KILLED BLINDLY WHEN THE PEOPLE ARE
FIGHTING WITH EACH OTHER**

(4574) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : If anyone is killed blindly or, when people are throwing stones, by a stone or a

3983. For notes, see Chapter 1662

3984. Al-Khaṭṭābī, explaining this tradition, said : It appears that the servant who committed offence was not a slave. He might be a free man. His offence was unintentional and his heirs were poor. It seems also likely that the person affected was also a free man. If he had been a slave, the heirs of this slave would not have proved themselves poor, because the heirs of a slave are not responsible for the offence of a slave. This is held by the scholars in general. If a slave commits offence, he will himself be responsible and not the heirs (*'Awn al-Ma'būd*, IV, 313).

whip. his bloodwit is the bloodwit for an accidental murder.³⁹⁸⁵ But if anyone is killed intentionally, retaliation is due. If anyone tries to prevent it, the curse of Allah, of angels, and of all the people will rest on him.

Chapter 1673

ON AN ANIMAL WHICH KICKS WITH ITS LEG

(4575) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : No recompense is to be demanded if one is kicked by an animal.³⁹⁸⁶

Abū Dāwūd said : An animal kicks someone with its leg while one is riding on it.

Chapter 1674

NO RETALIATION IS PAYABLE FOR A WOUND CAUSED BY A DUMB ANIMAL, FOR A MINE AND FOR A WELL

(4576) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : No retaliation is payable for a wound caused by a dumb animal,³⁹⁸⁷ for a mine,³⁹⁸⁸ and for a well.³⁹⁸⁹ On the treasure found buried in the land there is a fifth.³⁹⁹⁰

3985. In a fighting when people are beating each other with sticks or whips or they are throwing stones and someone is killed, his bloodwit will be the bloodwit for an accidental murder. The reason is that the slayer is not known.

3986. It means that if an animal is not under the control of anyone and it kicks a person, no compensation will be demanded. But if there is a rider on it, or a driver with it, he will be responsible. In case the animal is out of control and it kicks some person, the driver will not be responsible.

3987. If an animal is free having no driver with it, and causes harm to agricultural crop or to some man, no compensation is payable for it. But if it has a driver, he will be responsible.

3988. If a man digs a mine in his land, and someone falls into it, the owner will not be responsible.

3989. If a man digs a well in his land and someone falls into it, the owner of the land will not be responsible.

3990. *Rikāz* means the property of old found buried in someone's land. There is one-fifth on this treasure payable to the Government. This is held by scholars in general, particularly by scholars of the Hijāz. According to Abū Ḥanīfah and scholars of 'Iraq, *rikāz* means 'mine'. But this is not correct because the Prophet (may peace be upon him) differentiated between the two.

Abū Dāwūd said : A dumb animal means an animal which is free and has no tether, and there is no one (as a watchman) with it. It causes harm by day and not by night.

Chapter 1675

THE SPREADING OF THE FIRE

(4577) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : No recompense may be demanded if the fire spreads.³⁹⁹¹

Chapter 1676

RETALIATION FOR A TOOTH

(4578) Anas b. Mālik said : Al-Rubayyi', sister of Anas b. al-Naḍr, broke (one of) the front teeth of a woman. They came to the Prophet (may peace be upon him). He made a decision in accordance with the Book of Allah that retaliation should be taken. Anas b. al-Naḍr said : I swear by Him Who has sent you with truth, her front tooth will not be broken today. He replied : Anas ! Allah's decree is retaliation. But the people were agreeable to accepting a fine, so the Prophet of Allah (may peace be upon him) said : Among Allah's servants there are those who, if they adjured Allah, He (Allah) would consent to it ³⁹⁹².

Abū Dāwūd said: I heard Aḥmad b. Ḥanbal say: He was asked: How retaliation of a tooth is taken ? He said : It is broken with a file:

3991. It means that if a man kindles fire on his land and it spreads out and burns the property of some person, no compensation is payable for it.

3992. The retaliation of the tooth was due. But Anas adjured Allah, and the people consented to accept fine.

XXXV KITĀB AL-SUNNAH³⁹⁹³

[BOOK OF MODEL BEHAVIOUR (OF THE PROPHET)]

Chapter 1677

EXPLANATION OF THE *SUNNAH*

(4579) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: The Jews were split up into seventy-one or seventy-two³⁹⁹⁴ sects; and the Christians were split up into seventy-one or seventy-two³⁹⁹⁵ sects; and my community will be split up into seventy-three sects.³⁹⁹⁶

(4580) Abū 'Āmir al-Hawdhani said: Mu'āwiyah b. Abī Sufyān stood among us and said: Beware! The Apostle of Allah (may peace be upon him) stood among us and said: Beware! The People of the Book before were split up into seventy-two sects, and this community will be split up into seventy-three: seventy-two of them

3993. Literally, *sunnah* means the trodden path. In the parlance of *Ḥadīth*, it means the model behaviour of the Prophet (may peace be upon him). Technically, the saying, doing, or tacit approval of the Prophet is called *sunnah*. *Ḥadīth* and *Sunnah* are identical. In the early period there was a difference between the two. *Ḥadīth* meant a vehicle or a narration which contained the *Sunnah*, and the *Sunnah* meant a law, a principle, and a practice. A *ḥadīth* sometimes contained many *sunnahs*.

3994. The transmitter is doubtful.

3995. The transmitter is doubtful.

3996. The Prophet (may peace be upon him) did not mean the disagreement of jurists in legal questions. He meant those people who opposed the followers of truth in respect of Unity of Allah, determination of good and bad, conditions of prophecy, and Companions of the Prophet (may peace be upon him). Towards the end of the generation of the Companions there arose theological differences which resulted in the rise of theological sects in Islam. They are, for example, Jahmiyyah, Mu'tazilah, Qadariyyah and others. They were seventy-two in number. Those who were in the right were called *Ahl al-Sunnah wa al-Jamā'ah*. This was the orthodox group of Islam. Abū Dāwūd has mentioned this tradition in this chapter to show that the sects which deviated from the *Sunnah* of the Prophet (may peace be upon him) will go to Hell and the sect which follows his *Sunnah* will be saved.

will go to Hell and one of them will go to Paradise, and it is the majority group.³⁹⁹⁷

Ibn Yahyā and 'Amr added in their version : "There will appear among my community people who will be dominated by desires like rabies which penetrates its patient." 'Amr's version has : "penetrates its patient. There remains no vein and no joint but it penetrates it."³⁹⁹⁸

Chapter 1678

PROHIBITION OF CONTROVERSY AND OF FOLLOWING THE ALLEGORICAL VERSES IN THE QUR'ĀN

(4581) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) recited this verse : "He it is Who has sent down to thee the Book : in it are verses basic or fundamental . . ." up to "men of understanding".³⁹⁹⁹ She said : The Apostle of Allah (may peace be upon him) then said : When you see those people who follow that which is allegorical in the Qur'ān, those are the people whom Allah has named (in the Qur'ān). So avoid them.⁴⁰⁰⁰

3997. Those who follow the teachings of the Qur'ān, the *Sunnah* of the Prophet (may peace be upon him) and adhere to the practice of the Companions and of the Successors and follow the middle path avoiding extremism in faith constitute the majority group.

3998. These desires refer to innovations in religion. If the people deviate from the *Sunnah* of the Prophet (may peace be upon him) and follow the innovations, they are in the wrong. They stray from the right path. These innovations penetrate these people.

3999. Qur'an, iii. 7.

4000. The verses of the Qur'ān have been divided into *muḥkam* (decisive or fundamental) and *mutashābih* (allegorical). There is a great difference of opinion on the meaning of these terms. The author of 'Awn al-Ma'būd has recorded a number of explanations.

Muḥkamāt are those verses that are open, clear, plain and decisive about their meanings. People with average understanding have no doubt about them. These verses relate to the cardinal doctrines or the articles of faith, i.e. Unity of Allah, practice of faith and general laws about practical life.

Mutashābihāt are those verses that have been couched in allegorical language susceptible to different interpretations, having meanings other than the literal one, like "The hand of Allah is over their hands" (xlviii. 2).

The Qur'ān has established the basic principles of faith and its practice in clear cut words or *muḥkamāt* verses. Higher thoughts are concluded in allegorical verses or *mutashābihāt*, as there are people of various levels of understanding.

'Abdullah Yusuf Ali says about these terms : "This passage gives us an important clue to the interpretation of the Qur'ān. Broadly speaking, it may be divided into two portions, not given separately, but intermingled, viz., (1) the nucleus or foundation of the Book, literally 'the mother

Chapter 1679

KEEPING AWAY FROM HERETICS AND HATING THEM

(4582) Abū Dharr reported the Apostle of Allah (may peace be upon him) as saying : The best of the actions is to love for the sake of Allah and to hate for the sake of Allah.⁴⁰⁰¹

(4583) 'Abd Allah b. Ka'b b. Mālik who used to lead his father from among his sons when he became blind, said : I heard Ka'b b. Mālik say : The transmitter Ibn al-Sarḥ then narrated the story of his remaining behind from the Prophet (may peace be upon him) in the battle of Tabūk. He said : The Apostle of Allah (may peace be upon him) forbade the Muslims to speak to any of us three. When (in this state) abundant time passed on me, I ascended the wall of the garden of Abū Qatādah who was my cousin. I saluted him, but, I swear by Allah, he did not return salute to me.⁴⁰⁰² He then narrated the story of the revelation of the Qur'ānic verses relating to his repentance.

Chapter 1680

THE ABANDONMENT OF SALUTING THE HERETICS

(4584) 'Ammār b. Yāsir said : I came to my family when my hands had cracks. They dyed me with saffron. I then went to the Prophet (may peace be upon him) and saluted him, but he did not return me salutation. He said : Go and wash it away from

of the Book,' and (2) the part which is figurative, metaphorical or allegorical. It is very fascinating to take up the latter, and exercise our ingenuity about its inner meaning. but it refers to such profound spiritual matters that human language is inadequate to it, and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to Allah alone. The Commentators usually understand the verses 'of established meaning' (*muḥkam*) to refer to the categorical orders of the *Shari'at* (or the Law), which are plain to everyone's understanding. But perhaps the meaning is wider : the 'mother of the Book' must include the very foundation on which all Law rests, the essence of Allah's Message. as distinguished from the various illustrative parables, allegories, and ordinances'' (Abdullah Yusuf Ali, *The Holy Qur'an*, I, 123. note 347)

4001. This shows that one should love a man who is obedient to Allah and follows the *Sunnah* of the Prophet (may peace be upon him) and keep away from the one who deviates from the *Sunnah*.

4002 Since Ka'b b. Mālik had committed a sin by remaining behind from *jihād*, the Prophet (may peace be upon him) forbade the Muslims to speak to him. His cousin did not respond to him on account of the prohibition of the Prophet (may peace be upon him).

you.⁴⁰⁰³

(4585) 'Ā'ishah said : The camel of Ṣafiyyah daughter of Ḥuyayy was fatigued, and Zainab had a surplus mount. The Apostle of Allah (may peace be upon him) said to Zainab : Give her the camel. She said : Should I give it to that Jewess ? Thereupon the Apostle of Allah (may peace be upon him) became angry and kept away from her during Dhū al-Ḥijjah, Muḥarram, and a part of Ṣafar.⁴⁰⁰⁴

Chapter 1681

PROHIBITION OF CONTROVERSY ABOUT THE QUR'ĀN

(4586) Abū Hurairah reported the Prophet (may peace be upon him) as saying Controverting about the Qur'ān is disbelief.⁴⁰⁰⁵

Chapter 1682

ADHERENCE TO THE ṢUNNAH

(4587) Al-Miqdām b. Ma'dikarib reported the Apostle of Allah (may peace be upon him) as saying : Beware ! I have been given the Qur'ān and something like it, yet the time is coming when a man replete on his couch will say : Keep to the Qur'ān ; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware ! The domestic ass, beasts of prey with fangs, a find belonging to a confederate, unless its owner does not want it, are not permissible to you ⁴⁰⁰⁶ If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertain-

4003. Since it is not permissible to use saffron with perfume for men, the Prophet (may peace be upon him) disliked this act of 'Ammār and did not respond to him. From this Abū Dāwūd has inferred that one should not return salutation to the heretics, because they deviate from the *Sunnah* of the Prophet (may peace be upon him).

4004. The Prophet (may peace be upon him) kept away from her out of anger, because she disobeyed him, and called Ṣafiyyah, his wife, a Jewess. This shows that one should not cooperate with those who depart from the *Sunnah* of the Prophet (may peace be upon him).

4005. Controversy may be about the Qur'ān itself, such as createdness of the Qur'ān, or it may be about its contents, like allegorical verses in the Qur'ān. The Muslims have been advised to avoid any controversy about the Qur'ān as the Schoolmen quarrelled with each other about the meaning of the Qur'ānic verses.

4006. This shows the Prophet (may peace be upon him) also has permitted many things and prohibited many things. Therefore, the Muslims should follow both the Qur'ān and the *Sunnah* of the Prophet (may peace be upon him).

ment.⁴⁰⁷

(4588) Abū Rāfi' reported the Prophet (may peace be upon him) as saying : Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying : We do not know. What we found in Allah's Book we have followed.⁴⁰⁸

(4589) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying : If anyone introduces into this affair of ours anything which does not belong to it, it is rejected.⁴⁰⁹ Ibn 'Isā said : The Prophet (may peace be upon him) said : If anyone practises any action in a way other than our practice, it is rejected.

(4590) 'Abd al-Rahmān b. 'Amr al-Sulamī and Ḥujr b. Ḥujr said : We came to 'Irbād b. Sāriyah who was among those about whom the following verse was revealed : "Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst : "I can find no mounts for you."⁴⁰⁰ We saluted him and said : We have come to see you, to pay a sick visit to you and to benefit from you. Al-'Irbād said : One day the Apostle of Allah (may peace be upon him) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said : Apostle of Allah ! it seems as if it were a farewell exhortation, then what injunction do you give us ? He then said : I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my *sunnah* and that of the rightly-guided Caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.⁴⁰¹

(4591) 'Abd Allah b. Mas'ūd reported the Prophet (may peace be upon him) as saying : Beware ! The extremists perished, saying it three times.⁴⁰²

4007 There might be compulsory entertainment in the early days of Islam. But later on this commandment was repealed.

4008. This is a sort of the prediction of the Prophet (may peace be upon him) that among his community there will be people who will follow only the Qur'ān and reject his traditions.

4009. Anything or its basis practised in the time of the Prophet (may peace be upon him) or during the Orthodox Caliphate is a *Sunnah* or part of the *Sunnah*. The reason is that the Prophet (may peace be upon him) approved of this practice or the Companions had practised it in the light of the *Sunnah* of the Prophet (may peace be upon him). Now anything introduced by the Muslims after this period must have its basis during this period or approved of by the Prophet (may peace be upon him) or agreed upon by the Companions.

4010. Qur'ān, ix. 92.

4011. This shows that the Muslims should follow the Qur'ān and the *Sunnah* and avoid innovations in religion.

4012. Islam teaches moderation. One should not go to extremes in one's belief and practice.

*Chapter 1683***ADHERENCE TO THE SUNNAH**

(4592) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone summons others to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards being diminished in any respect on that account ; and if anyone summons others to follow error the sin of which he is guilty will be equivalent to that of the people who follow him without their sins being diminished in any respect on that account ⁴⁰¹³.

(4593) 'Āmir b. Sa'īd on his father's authority reported the Apostle of Allah (may peace be upon him) as saying : The Muslim who offends most against the Muslims is he who enquires about something which has not been forbidden to men, and it is declared forbidden because of his enquiry.⁴⁰¹⁴

(4594) Yazīd b. 'Umayrah, who was one of the companions of Mu'ādh b. Jabal, said: Whenever he (Mu'ādh b. Jabal) sat in a meeting for preaching, he would say: Allah is a just arbiter ; those who doubt would perish. One day Mu'ādh b. Jabal said : In the time after you there would be trials in which riches would be abundant. During these trials the Qur'ān would be easy so much so that every believer, hypocrite, man, woman, young, grown-up, slave and free man will learn it. Then a man might say : What happened with the people that they do not follow me while I read the Qur'ān ? They are not going to follow me until I introduce a novelty for them other than it. So avoid that which is innovated (in religion), for whichever is innovated is an error. I warn you of the deviation of a scholar from right guidance, for sometimes Satan utters a word of error through the tongue of a scholar ; and sometimes a hypocrite may speak a word of truth. I said to Mu'ādh b. Jabal : I am at a loss to understand—may Allah have mercy on you—that a learned man sometimes may speak a word of error and a hypocrite may speak a word of truth. He replied : Yes, avoid the speech of a learned man on certain well-known things about which it is said : What are these ? That may not distract you from him (the learned), for it is possible that he may withdraw (from these well-known things), and you get the truth when you hear it, for truth

4013. This shows that the man who summons others to follow good or evil will also share the reward or sin of those who follow him. Therefore, one should summon people to follow good and ask them to refrain from evil.

4014. This refers to the time of revelation. People used to ask the Prophet (may peace be upon him) questions and the revelation came down about them. Therefore, the Prophet (may peace be upon him) asked the Muslims not to ask questions frequently so that there might not be hardship in Islamic teachings.

has light.⁴⁰¹⁵

Abū Dāwūd said : In this tradition Ma'mar on the authority of al-Zuhrī said : The words "*Wa lā yun'iyannaka*" instead of "*Wa lā yuthniyannaka*," with the same meaning : "it may not distract you" Ṣāliḥ b. Kaisān on the authority of al-Zuhrī said in this tradition the words "*al-mushtabihāt*" (doubtful things) instead of the word "*al-mushtaharāt*" (well-known things). He also said the word "*Ja yuthniyannaka*" as 'Uqail mentioned. Ibn Ishāq, on the authority of al-Zuhri, said : Yes, if you are doubtful about the speech of a scholar until you say : What did he mean by this word ?

(4595) Sufyān said (according to one chain), and Abū al-Ṣalt said (according to another chain) : A man wrote to 'Umar b. 'Abd al-'Azīz asking him about Divine decree. He wrote to him : To begin with, I enjoin upon you to fear Allah, to be moderate in (obeying) His Command, to follow the *sunnah* (practice) of His Prophet (may peace be upon him) and to abandon the novelties which the innovators introduced after his *Sunnah* had been established and they were saved from its trouble (i. e. novelty or innovation) ; so stick to the *Sunnah*, for it is for you, if Allah chooses, a protection ; then you should know that any innovation which the people introduced was refuted long before it on the basis of some authority or there was some lesson in it, for the *Sunnah* was introduced by the people who were conscious of the error, slip, foolishness, and extremism in case it (the *Sunnah*) was opposed. So accept for yourself what the people (in the past) had accepted for themselves, for they had complete knowledge of whatever they were informed, and by their penetrating insight they forbade (to do prohibited acts) ; they had more strength (than us) to disclose the matters (of religion), and they were far better (than us) by virtue of their merits. If right guidance is what you are following, then you outstripped them to it. And if you say whatever the novelty occurred after them was introduced by those who followed the way other than theirs and disliked them. It is they who actually outstripped, and talked about it sufficiently, and gave a satisfactory explanation for it. Below them there is no place for exhaustiveness, and above them there is no place for elaborating things. Some people shortened the matter more than they had done, and thus they turned away (from them), and some people raised the matter more than they had done, and thus they exaggerated. They were on right guidance between that. You have written (to me) asking about confessions of Divine decree, you have indeed approached a person who is well informed of it, with the will of Allah. I know that whatever novelty people have brought in, and

⁴⁰¹⁵. This shows that if there is something doubtful in the speech of a scholar, one should verify it from the Qur'ān and the *Sunnah*. Both these sources are a criterion of truth. A man who seeks truth will feel himself what is true and what is false. Truth has its own light.

whatever innovation people have introduced are not more manifest and more established than confession of Divine decree. The ignorant people (i.e. the Arabs before-Islam) in pre-Islamic times have mentioned it ; they talked about it in their speeches and in their poetry. They would console themselves for what they lost, and Islam then strengthened it (i.e. belief in Divine decree). The Apostle of Allah (may peace be upon him) did not mention it in one or two traditions, but the Muslims heard it from him, and they talked of it from him, and they talked of it during his lifetime and after his death. They did so out of belief and submission to their Lord and thinking themselves weak. There is nothing which is not surrounded by His knowledge, and not counted by His register and not destined by His decree. Despite that, it has been strongly mentioned in His Book : from it they have derived it, and from it they have learnt it. If you say : Why did Allah reveal the verse so and so and why did He say so and so ? they also read in it what you read, and they knew its interpretation of which you are ignorant. After that they said : All this is by writing and decreeing. Distress has been written down, and what has been destined will occur ; what Allah wills will surely happen, and what He does not will will not happen. We have no power to harm or benefit ourselves. Then after that they showed interest (in good works) and were afraid (of bad deeds).⁴⁰¹⁶

(4596) Nāfi' said : Ibn 'Umar had a friend from the people of Syria who used to correspond with him. 'Abd Allah b. 'Umar wrote to him : I have been informed that you have talked something about Divine decree. You should write it to me, for I heard the Apostle of Allah (may peace be upon him) say : Among my community there will be people who will falsify Divine decree.

(4597) Khālid al-Ḥadhdhā' said : I said to al-Ḥasan : Abū Sa'Id, tell me about Adam. Was he created for the heaven or the earth ? He said : No, for the earth. I said : What do you think, if he refrained from the sin and did not eat from the tree ? He said : It was unavoidable for him. I said : Tell me about the following verse of the Qur'ān : "Can lead (any) into temptation concerning Allah, except such as are (themselves) going to blazing fire."⁴⁰¹⁷ He said : The devils do not lead anyone astray by their temptation except the one whom Allah destined to go to Hell.

(4598) Khālid al-Ḥadhdhā, asked al-Ḥasan about the Qur'ānic verse : "And for this did He create them."⁴⁰¹⁸ He said : He created these for this and those for

4016. The point underlined by 'Umar b. 'Abd al-'Azīz is that early Muslims had belief in Divine decree, and took this belief from the Qur'ān and the *Sunnah*. Therefore, belief in Divine decree is an article of faith

4017. Qur'ān, xxxvii. 162-163

4018. Qur'ān, xi. 119.

that.⁴⁰¹⁹

(4599) Khālīd al-Ḥadhdhā' asked al-Ḥasan about the Qur'ānic verse : "Can lead (any) into temptation concerning Allah, except such as are (themselves) going to the blazing fire."⁴⁰²⁰ He said : Except the one whom Allah destined that he should go to Hell.

(4600) Ḥumaid said : Al-Ḥasan used to say that his fall from the heaven on the earth is dearer to him than uttering : The matter is in my hand.

(4601) Ḥumaid said : Al-Ḥasan came to us. The jurists of Mecca told me that I should speak to him that some day he should hold a meeting for them and preach to them. He said : Yes. So they gathered and he addressed them. I did not see anyone an orator greater than him. A man said : Abū Sa'īd, who created Satan ? He replied : Glory be to Allah ! Is there any creator other than Allah ? Allah created Satan, and He created good and created evil. The man said : May Allah ruin them ! How do they lie to this old man.

(4602) Ḥumaid al-Ṭawīl asked al-Ḥasan about the verse : "Even so do We let it creep into the hearts of the sinners."⁴⁰²¹ He said : Polytheism.

(4603) Explaining the Qur'ānic verse ; "And between them and their desires is placed a barrier,"⁴⁰²² al-Ḥasan said : Between them and their faith.⁴⁰²³

(4604) Ibn 'Awn said : I was a prisoner in Syria. A man called me from behind. I turned towards him and suddenly found that it was Rajā' b. Ḥaiwah. He said : Abū 'Awn, what is this that the people are telling about al-Ḥasan ? I said : They are much lying to al-Ḥasan.

(4605) Hammād said : I heard Ayyūb say : Two kinds of people have lied to al-Ḥasan : people who believed in free will and they intended that they publicise their belief by it ; and people who had enmity with and hostility (for al-Ḥasan), saying : Did he not say so and so ? Did he not say so and so ?

(4606) Yaḥyā b. Kathīr al-'Anbarī said : Qurrah b. Khālīd used to tell us : O young people ! do not think that al-Ḥasan denied predestination, for his opinion (i.e.

4019. This refers to predestination : some people will go to Paradise and others to Hell. They will do good or evil deeds according to the decree

4020. Qur'ān, xxxvii. 162-163.

4021. Qur'ān, xv. 12.

4022. Qur'ān, xxxiv. 54.

4023. It means that unbelievers would desire on the Day of Judgment that they might believe in Allah that day. But Divine decree would be a barrier between this desire and them, for they did not believe in Allah in this world. Had it been destined for them to believe, they would have believed.

belief) was *Sunnah* and *sight*.

(4607) Ibn 'Awn said : If we learnt that the remark of al-Ḥasan would reach the extent that it has reached, we would write a book for his withdrawal and call witnesses to him ; but we said : This is a remark that surprisingly came out (from him) and it will not be transmitted to others.⁴⁰²⁴

(4608) Ayyūb said : Al-Ḥasan said : I will never return to it.⁴⁰²⁵

(4609) 'Uthmān al-Battī said : Al-Ḥasan never interpreted any Qur'ānic verse but to establish (Divine decree).

Chapter 1684

ORDER OF THE COMPANIONS IN RESPECT OF MERIT

(4610) Ibn 'Umar said : We used to say in the time of the Prophet (may peace be upon him) : We do not compare anyone with Abū Bakr. 'Umar came next and then 'Uthmān. We then would leave (rest of) the Companions of the Prophet (may peace be upon him) without treating any as superior to others.⁴⁰²⁶

(4611) Ibn 'Umar said : When the Apostle of Allah (may peace be upon him) was alive, we used to say : The most excellent member of the community of the Prophet (may peace be upon him) after himself is Abū Bakr, then 'Umar, then 'Uthmān.

(4612) Muḥammad b. al-Ḥanafīyah⁴⁰²⁷ said : I said to my father : Which of the people after the Apostle of Allah (may peace be upon him) is best ? He replied : Abū Bakr. I then asked : Who comes next ? He said : 'Umar. I was then afraid of asking him who came next, and he might mention 'Uthmān, so I said : You came next, O my father ? He said : I am only a man among the Muslims.

(4613) Muḥammad al-Firyābī said : I heard Sufyān say : If anyone thinks that 'Alī (Allah be pleased with him) was more deserving for the Caliphate than both of them, he imputed error to Abū Bakr, 'Umar, the *Muhājirūn* (Immigrants), and the

4024. Al-Ḥasan al-Baṣrī made certain remarks about Divine decree. The people by mistake understood that al-Ḥasan did not believe in predestination. In fact, al-Ḥasan did not mean by those remarks what the people interpreted. Ibn 'Awn says that if he had believed that al-Ḥasan rejected the doctrine of predestination, he would have written a book and called people to witness that he did not mean so. He made those remarks not to reject this doctrine, but the people thought so about him. He says that he (al-Ḥasan) thought that his remarks would not be misinterpreted and would not be transmitted to others.

4025. It means that he will never reject the doctrine of Divine decree.

4026. Probably it refers to those Companions who were not included in the family of the Prophet (may peace be upon him). 'Alī after 'Uthman is superior to all.

4027. He was son of 'Alī b. Abī Ṭālib.

Anṣār (Helpers)—Allah be pleased with all of them. I think that with this (belief) none of his action will rise to the heaven.⁴⁰²⁸

(4614) Sufyān al-Thawrī said : The Caliphs are five : Abū Bakr, 'Umar, 'Uthmān, 'Alī and 'Umar b. 'Abd al-'Azīz.⁴⁰²⁹

Chapter 1685

THE CALIPHS

(4615) Ibn 'Abbās said : Abū Hurairah said that a man came to the Apostle of Allah (may peace be upon him) and said : I saw (in my dream) a piece of cloud from which butter oil and honey were dropping. I saw that the people were spreading their hands. Some of them took much and some a little. I also saw a rope hanging from the heaven to the earth. I saw, Apostle of Allah, that you caught hold of it and ascended by it. Then another man caught hold of it and ascended by it. Then another man caught hold of it and ascended by it. Then another man caught hold of it, but it broke, and then it was joined and he ascended by it. Abū Bakr said : My parents may be sacrificed for you, if you allow, I shall interpret it. He said : Interpret it. He said : The piece of cloud is the cloud of Islam ; the butter oil and honey that were dropping from it are the Qur'ān, which contains softness and sweetness. Those who got much or little of it are those who learn much or little of the Qur'ān. The rope hanging from the heaven to the earth is the truth which you are following. You catch hold of it and then Allah will raise you to Him. Then another man will catch hold of it after you and ascend by it. Then another man will catch hold of it and ascend by it. Then another man will catch hold of it and it will break. But it will be joined and he will ascend by it. Tell me, Apostle of Allah, whether I am right or wrong. He said : You are partly right and partly wrong. He said : I adjure you by Allah, you should tell me where I am wrong. The Prophet (may peace be upon him) said : Do not take an oath.⁴⁰³⁰

4028. Abū Bakr and 'Umar were elected Caliphs with the consent of the Companions and with their votes. If any person believes that their election was wrong, it implies that he is falsifying the decision and agreement of all the Companions who had elected them. Therefore, one should avoid this belief.

4029. All these five Caliphs are called Rightly-Guided (*Rāshidūn*), for they ruled in accordance with the teachings of Islam. They maintained justice in their decisions and avoided oppression.

4030. This tradition refers to the first three Caliphs, Abū Bakr, 'Umar and 'Uthmān. The breaking of the rope means the assassination of 'Uthmān and rise of schism and disagreement among Muslims. The Prophet (may peace be upon him) did not tell Abū Bakr where he was wrong in his interpretation, because he wanted to keep the matter of Caliphate secret.

(4616) The tradition mentioned above has also been transmitted by Ibn 'Abbās through a different chain of narrators. This version adds : He refused to tell him (his mistake).

(4617) Abū Bakrah said : One day the Prophet (may peace be upon him) said : Which of you had a dream ? A man said : It is I. I saw as though a scale descended from the sky. You and Abu Bakr were weighed and you were heavier ; Abū Bakr and 'Umar were weighed and Abū Bakr was heavier : 'Umar and 'Uthmān were weighed and 'Umar was heavier ; then the scale was taken up. We saw signs of dislike on the face of the Apostle of Allah (may peace be upon him).⁴⁰³¹

(4618) Abū Bakrah said : One day the Prophet (may peace be upon him) asked : Which of you had a dream ? He then mentioned the rest of the tradition to the same effect, but he did not mention the word "dislike". Instead, he said : The Apostle of Allah (may peace be upon him) was grieved about that. He then said : There will be a caliphate on the model of prophecy, then Allah will give the Kingdom to whom He wills.

(4619) Jābir b. 'Abd' Allah reported the Apostle of Allah (may peace be upon him) as saying : Last night a good man had a vision in which Abū Bakr seemed to be joined to the Apostle of Allah (may peace be upon him), 'Umar to Abū Bakr, and 'Uthmān to 'Umar. Jābir said : When we got up and left the Apostle of Allah (may peace be upon him), we said : The good man is the Apostle of Allah (may peace be upon him), and that their being joined together means that they are the rulers over this matter with which Allah has sent His Prophet (may peace be upon him).

Abū Dāwūd said : It has been transmitted by Yūnus and Shu'aib, but they did not mention 'Amr b. Abān.

(4620) Samurah b. Jundub told that a man said : Apostle of Allah ! I saw (in a dream) that a bucket was hung from the sky. Abū Bakr came, caught hold of both ends of its wooden handle, and drank a little of it. Next came 'Umar who caught hold of both ends of its wooden handle and drank of it to his fill. Next came 'Uthmān who caught hold of both ends of its handle and drank of it to his fill. Next came 'Alī. He caught hold of both ends of its handle, but it became upset and some (water) from it was sprinkled on him.⁴⁰³²

(4621) Makhūl said : The Romans will enter Syria and will stay there for forty

4031. The Prophet (may peace be upon him) was grieved at the taking up of the scale. It referred to disagreement and disunity among Muslims after 'Umar.

4032. This refers to the civil wars and .ension among Muslims during the caliphate of 'Alī. The disorder and disagreement disturbed his government and he could not do much work for Muslims as was expected from him.

days, and no place will be saved from them but Damascus and 'Umān.⁴⁰³³

(4622) Abū al-A'yas 'Abd al-Rahmān b. Salmān said : A king of the foreigners will come and prevail over all the cities except Damascus.

(4623) Makhūl reported the Apostle of Allah (may peace be upon him) as saying : The place of the assembly of Muslims at the time of war will be in a land called al-Ghūṭah.⁴⁰³⁴

(4624) 'Awf said : I heard al-Ḥajjāj addressing the people say : The similitude of 'Uthmān with Allah is like the similitude of Jesus son of Mary. He then recited the following verses and explained it : "Behold ! Allah said : O Jesus ! I will take thee and raise thee to Myself and clear thee (of the falsehood) of those who blaspheme."⁴⁰³⁵ He was making a sign with his hand to us and to the people of Syria.⁴⁰³⁶

(4625) Al-Rabi' b. Khālid al-Dabbī said : I heard al-Ḥajjāj say in his address : Is the messenger of one of you sent for some need is more respectable with him or his successor among his people ?⁴⁰³⁷ I thought in my mind : I make a vow for Allah that I shall never pray behind you. If I find people who fight against you, I shall fight against you along with them. Ishāq added in his version : He fought in the battle of al-Jamājim⁴⁰³⁸ until he was killed.

(4626) 'Āṣim said : I heard al-Ḥajjāj say on the pulpit : Fear Allah as much as possible ; there is no exception in it. Hear and obey the Commander of the Faithful 'Abd al-Malik ; there is no exception in it.⁴⁰³⁹ I swear by Allah, if I order people to

4033. The name of a town in the Yemen. This is a prediction for the spread of dissension.

4034. The name of a place near Damascus in Syria.

4035. Qur'ān, iii. 55.

4036. 'Uthmān was like Jesus. Those who disgraced him were disgraced in this world like the opponents of Jesus. By pointing to the people of Syria he meant that they would follow him and respect him.

4037. Al-Ḥajjāj was a tyrannical ruler. He was an agent of the Umayyads. Here he has exaggerated in praising Banū Umayyah. By this statement probably he means that the Prophets are messengers of Allah, while the Caliphs are His successors. And it is already known that a successor is more respectable than a Messenger. Thus he has preferred Umayyads to the Prophets. This is a sycophancy in which the courtiers were engaged at the courts of Muslim monarchs. Prophets are far superior to Caliphs, and God forbid, Caliphs can never be preferred to Prophets.

4038. Jamājim is the plural of *jumjumah* meaning skull. Dair al-Jamājim is the name of a place in 'Irāq where 'Abd al-Rahmān b. al-Ash'ath fought against al-Ḥajjāj. A large number of Muslims were killed there. It is said that wooden bowels were manufactured at this place.

4039. During the Caliphate of Banū Umayyah the pious men would take the oath of allegiance to their caliphs on condition that they would obey them if they ruled in accordance with the teachings of Islam, and if they did not obey Allah and His Prophet (may peace be upon him), they would not obey them. Al-Ḥajjāj meant that the people should take the oath of allegiance unconditionally. They should obey 'Abd al-Malik whatever he ordered them.

come but from a certain gate of the mosque, and they come out from another gate, their blood and their properties will be lawful for me.⁴⁰⁴⁰ I swear by Allah, if I seize the tribe of Rabl'ah for the tribe of Muḍar, it is lawful for me from Allah.⁴⁰⁴¹ Who will apologise to me for the slave of Hudhail (i.e. 'Abd Allah b. Mas'ūd) who thinks that his reading of the Qur'ān is from Allah. I swear by Allah, it is a rhymed prose of the bedouins. Allah did not reveal it to his Prophet (may peace be upon him).⁴⁰⁴² Who will apologise to me for these clients (non-Arabs). One of them thinks that he will throw a stone and when it falls (on the ground) he says: Something new has happened.⁴⁰⁴³ I swear by Allah, I shall leave them (ruined and perished) like the day that passed away.

He said: I mentioned it to al-A'mash. He said: I swear by Allah, I heard it from him.

(4627) Al-A'mash said: These clients (i.e. non-Arabs) are to be struck and cut off. I swear by Allah, if I strike a stick with a stick, I would annihilate them like the day that passed away. *Al-ḥamrā'* means clients or non-Arabs.

(4628) Sulaimān al-A'mash said: I prayed the Friday prayer with al-Ḥajjāj and he addressed. He then transmitted the tradition of Abū Bakr b. 'Ayyāsh. He said in it: Hear and obey the caliph of Allah and His select 'Abd al-Malik b. Marwān. He then transmitted the rest of the tradition, and said: If I seized Rabl'ah for Muḍar. But he did not mention the story of the clients (i.e. non-Arabs).

(4629) Saflnah reported the Apostle of Allah (may peace be upon him) as saying: The Caliphate of Prophecy will last thirty years; then Allah will give the Kingdom or His Kingdom to anyone He wills.

4040. Al-Ḥajjāj was a tyrannical ruler. He had no right to say that if any Muslim did not obey his order, his life and property would be lawful for him. The life or property of a Muslim is lawful if any of the three conditions is found: intentional murder, i.e. life for life, apostasy and fornication by a married person.

4041. Al-Ḥajjāj was wrong. Islam does not allow to do injustice to anyone.

4042. Al-Ḥajjāj was incorrect that the copy of the Qur'ān of Ibn Mas'ūd was not genuine. 'Abd Allah b. Mas'ūd heard and learnt the Qur'ān directly from the Prophet (may peace be upon him). He did not accept the version of the Qur'ān prepared by 'Uthmān. Hence al-Ḥajjāj was against him. According to a tradition of the Prophet (may peace be upon him), the Qur'ān was revealed in seven dialects. Hence the reading of the Qur'ān by Ibn Mas'ūd was genuine. It was the same Qur'ān revealed to the Prophet (may peace be upon him).

4043. Al-Ḥajjāj hated the clients (*mawālī* or non-Arabs). He thought that all kinds of mischiefs and dissensions were committed by them. According to him, the non-Arabs tried to create new problems for the Umayyad regime. They always sought to introduce new things and waited for their results. Hence al-Ḥajjāj was a great enemy to them.

Sa'id told that Sa'īnah said to him : Calculate Abū Bakr's caliphate as two years, 'Umar's as ten, 'Uthmān's as twelve and 'Alī's so and so. Sa'id said : I said to Sa'īnah : They conceive that 'Alī was not a caliph. He replied : The buttocks of Marwān told a lie.

(4630) Sa'īnah reported the Apostle of Allah (may peace be upon him) as saying : The Caliphate of Prophecy will last thirty years ; then Allah will give the Kingdom to whom He wishes ; or His Kingdom to whom He wishes.

(4631) 'Abd Allah b. Zālim al-Māzinī said : I heard Sa'id b. Zaid b. 'Amr b. Nufail say : When so and so⁴⁰⁴⁴ came to Kūfah, and made so and so⁴⁰⁴⁵ stand to address the people, Sa'id b. Zaid caught hold of my hand and said : Are you seeing this tyrant ?⁴⁰⁴⁶ I bear witness to the nine persons that they will go to Paradise. If I testify to the tenth too, I shall not be sinful. I asked : Who are the nine ? He said : The Apostle of Allah (may peace be upon him) said when he was on Ḥirā' : Be still, Ḥirā', for only a Prophet, or an ever-truthful,⁴⁰⁴⁷ or a martyr⁴⁰⁴⁸ is on you. I asked : Who are those nine ? He said : The Apostle of Allah, Abū Bakr, 'Umar 'Uthmān, 'Alī, Ṭalḥah, al-Zubair, Sa'id b. Abī Waqqāṣ and 'Abd al-Raḥmān b. 'Awf. I asked : Who is the tenth ? He paused a moment and said : It is I.⁴⁰⁴⁹

Abū Dawūd said : This tradition has been transmitted by al-Ashja'i, from Sufyān, from Manṣūr, from Hilāl b. Yasāf, from Ibn Ḥayyān on the authority of 'Abd Allah b. Zālim through his different chain of narrators in a similar manner.

(4632) 'Abd al-Raḥmān b. al-Akhnas said that when he was in the mosque, a man⁴⁰⁵⁰ mentioned 'Alī (Allah be pleased with him). So Sa'id b. Zaid got up and said : I bear witness to the Apostle of Allah (may peace be upon him) that I heard him say : Ten persons will go to Paradise : The Prophet (may peace be upon him) will go to Paradise, Abū Bakr will go to Paradise, 'Umar will go to Paradise, 'Uthmān will go to Paradise, 'Alī will go to Paradise, Ṭalḥah will go to Paradise : al-Zubair b.

4044. This was Mu'āwiyah. Abū Dāwūd did not like to mention his name as he was a Companion.

4445. This was al-Mughīrah b. Shu'bah. Abū Dāwūd cancelled his name.

4046. Probably al-Mughīrah b. Shu'bah was speaking ill of 'Alī, the fourth Caliph. Hence Sa'id defended 'Alī.

4047. Al-Ṣiddīq was the title of Abū Bakr.

4048. This refers to 'Umar who died a martyr.

4049. The Prophet (may peace be upon him) predicted that these ten persons will go to Paradise. These are known as *al-Ashraf al-Mubashsharah* (the ten persons who were promised Paradise).

4050. This was al-Mughīrah b. Shu'bah. He wanted to invoke the people of Kūfah against 'Alī.

al-‘Awwām will go to Paradise, Sa’d b. Mālik⁴⁰⁵¹ will go to Paradise, and ‘Abd al-Rahmān b. ‘Awf will go to Paradise. If I wish, I can mention the tenth. The people asked : Who is he ? So he kept silence. They again asked : Who is he ? He replied : He is Sa’id b. Zaid.

(4633) Rabāḥ b. al-Hārith said : I was sitting with someone⁴⁰⁵² in the mosque of Kūfah while the people of Kūfah were with him. Then Sa’id b. Zaid b. ‘Amr b. Nufail came and he welcomed him, saluted him, and seated him near his foot on the throne. Then a man of the inhabitants of Kūfah, called Qais b. ‘Alqamah, came. He received him and began to abuse. Sa’id asked : Whom is this man abusing ? He replied : He is abusing ‘Alī. He said ! Don’t I see that the Companions of the Apostle of Allah (may peace be upon him) are being abused, but you neither stop nor change ? I heard the Apostle of Allah (may peace be upon him) say—and I need not say for him anything which he did not say, and then he would ask me tomorrow when I see him—Abū Bakr will go to Paradise and ‘Umar will go to Paradise. He then mentioned the rest of the tradition to the same effect. He then said : The company of a man of them whose face has been covered with dust with the Apostle of Allah (may peace be upon him) is better than the actions of one of you for the whole life even if he is granted the age of Noah.⁴⁰⁵³

(4634) Anas b. Mālik said : The Prophet of Allah (may peace be upon him) ascended Uḥud, and Abū Bakr, ‘Umar and ‘Uthmān followed him. It began to shake with them. The Prophet of Allah (may peace be upon him) struck it with his foot and said : Be still, for only a Prophet, an ever-truthful and two martyrs are on you.⁴⁰⁵⁴

(4635) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Gabriel came and taking me by the hand showed the gate of Paradise by which my people will enter. Abū Bakr then said : Apostle of Allah ! I wish I had been with you so that I might have looked at it. The Apostle of Allah (may peace be upon him) then said : You, Abū Bakr, will be the first of my people to enter Paradise.

(4636) Jābir reported the Apostle of Allah (may peace be upon him) as saying : No one of those who took the oath of allegiance under the tree will go to Hell.⁴⁰⁵⁵

4051. This refers to Sa’d b. Abī Waqqāṣ, Mālik was the of name of Abū Waqqāṣ.

4052. This was al-Mughīrah b. Shu’bah.

4053. It means that a Companion of the Prophet (may peace be upon him), however inferior in rank he may be, is far better than other pious Muslims who followed them and who were not Companions.

4054. This refers to Abū Bakr and ‘Umar.

4055. This oath of allegiance was taken by the Muslims at Ḥudaibīyyah under a tree. The Prophet (may peace be upon him) went to Mecca to perform ‘Umrah but he was detained by the Meccans at Ḥudaibīyyah. ‘Uthmān was deputed to the Meccans to have a talk with them. There

(4637) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying—according to the version of Mūsā : Perhaps Allah, and Ibn Sa'ad's version has : Allah looked at the participants of the battle of Badr (with mercy) and said : Do whatever you wish ; I have forgiven you.

(4638) Al-Miswar b. Makhramah said : The Prophet (may peace be upon him) went out during the time of the (treaty of) al-Hudaibiyah. He then mentioned the rest of the tradition. He said : 'Urwah b. Mas'ūd then came to him and began to speak to the Prophet (may peace be upon him). Whenever he talked to him, he caught his beard ; and al-Mughīrah b. Shu'bah was standing near the head of the Prophet (may peace be upon him) with a sword with him and a helmet on him. He then struck his hand with the handle of the sword, saying : Keep away your hand from his beard. 'Urwah then raised his head and said : Who is this ? The people said : Al-Mughīrah b. Shu'bah.

(4639) Al-Aqra', the *mu'adhdhin* (announcer) of 'Umar b. al-Khaṭṭāb said : 'Umar sent me to a bishop and I called him. 'Umar said to him : Do you find me in the Book ? He said : Yes. He asked : How do you find me ? He said : I find you (like a) castle. Then he raised a flog on him, saying : What do you mean by the castle ? He replied : An iron castle and severely trustworthy.⁴⁰⁵⁶ He asked : "How do you find the one who will come after me ? He said : I find him a pious caliph, except that he will prefer his relatives.⁴⁰⁵⁷ 'Umar said : May Allah have mercy on 'Uthmān : He said it three times. He then asked : How do you find the one who will come after him ? He replied : I find him rust of iron. 'Umar then put his hand on his head, and said : O filthy ! O filthy ! He said : Commander of the Faithful ! he is a pious caliph, but when he is made caliph, the sword will be unsheathed and blood will be shed.⁴⁰⁵⁸

Abū Dāwūd said : *Al-dafr* means filth or evil smell.

Chapter 1686

EXCELLENCE OF THE COMPANIONS OF THE PROPHET (MAY PEACE BE UPON HIM)

(4640) 'Imrān b. Ḥuṣayn reported the Apostle of Allah (may peace be upon him) as saying : The best of my people is the generation in which I have been sent, then

was a rumour that he had been killed. Therefore, the Muslims took an oath of allegiance. This has been mentioned in the Qur'ān, xlviii. 18.

4056. He meant that 'Umar was strong like a castle and most trustworthy.

4057. He meant 'Uthmān.

4058. It means that there will be disorder and dissensions during the caliphate of 'Alī.

their immediate followers, then their immediate followers.⁴⁰⁵⁹ Allah knows best whether he mentioned the third or not. After them there will be people who will give testimony without being asked, who will make vows which they do not fulfil, who will be treacherous and not to be trusted, among whom fatness⁴⁰⁶⁰ will appear.

Chapter 1687

PROHIBITION OF ABUSING THE COMPANIONS OF THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM)

(4641) Abū Sa'īd (al-Khudrī) reported the Apostle of Allah (may peace be upon him) as saying : Do not revile my Companions ; by Him in Whose hand my soul is, if one of you contributed the amount of gold equivalent to Uḥud, it would not amount to as much as the mudd of one of them, or half of it.⁴⁰⁶¹

(4642) 'Amr b. Abī Qurrah said : Ḥudhaifah was in al-Madā'in. He used to mention things which the Apostle of Allah (may peace be upon him) said to some people from among his Companions in anger. The people who heard from Ḥudhaifah would go to Salmān and tell him what Ḥudhaifah said. Salmān would say : Ḥudhaifah knows best what he says. Then they would come to Ḥudhaifah and tell him : We mentioned Salmān what you said, but he neither testified you nor falsified you. So Ḥudhaifah came to Salmān who was in his vegetable farm, and said : Salmān, what prevents you from testifying me of what I heard from the Apostle of Allah (may peace be upon him) ? Salmān said : The Apostle of Allah (may peace be upon him) sometimes would be angry, and said in anger something to some of his Companions ; he would be sometimes pleased and said in pleasure something to some of his Companions. Would you not stop until you create love of some people in the hearts of some people, and hatred of some people in the hearts of some people, and until you generate disagreement and dissension ? You know that the Apostle of Allah (may peace be upon him) addressed, saying : If I abused any person of my people, or cursed him in my anger, I am one of the children of Adam : I become angry as they become angry. He (Allah) has sent me as a mercy for all worlds. (O Allah !) make them (abuse or curse) blessing for them on the Day of Judgment ! I swear by Allah,

4059. The period of three generations from the time of the Prophet (may peace be upon him) lasts up to 120 A.H.

4060. It means fine living by corrupt means which leads to neglect of religion.

4061. This indicates the superiority of the Companions to other Muslims.

you should stop (mentioning these traditions), otherwise I shall writ to 'Umar.⁴⁰⁶²

Chapter 1688

PROOF OF ABŪ BAKR'S CALIPHATE

(4643) 'Abd Allah b. Zam'ah said : When the illness of the Apostle of Allah (may peace be upon him) became serious while I was with him among a group of people, Bilāl called him for prayer. He said : Ask someone to lead the people in prayer. So 'Abd Allah b. Zam'ah went out and found that 'Umar was present among the people and Abū Bakr was not there. I said : 'Umar, get up and lead the people in prayer. So he came forward and uttered "Allah is Most Great". When the Apostle of Allah (may peace be upon him) heard his voice, as 'Umar had a loud voice, he said : Where is Abū Bakr ? Allah does not allow that, and the Muslims too ; Allah does not allow that, and the Muslims too. So he sent for Abū Bakr. He came after 'Umar had led the people in that prayer. He then led the people in prayer.⁴⁰⁶³

(4644) The tradition mentioned above has also been transmitted by 'Abd Allah b. Zam'ah through a different chain. He said : When the Prophet (may peace be upon him) heard 'Umar's voice, Ibn Zam'ah said : The Prophet (may peace be upon him) came out until he took out his head of his apartment. He then said : No, no, no ; the son of Abū Quhāfah⁴⁰⁶⁴ should lead the people in prayer. He said it angrily.

Chapter 1689

INSTRUCTIONS REGARDING REFRAINING FROM SPEECH DURING THE PERIOD OF TURMOIL

(4645) Abū Bakrah said : The Apostle of Allah (may peace be upon him) said to al-Ḥasan b. 'Alī : This son of mine is a *Sayyid* (chief), and I hope Allah may reconcile two parties of my community by means of him. Ḥammād's version has : And perhaps

4062. Salmān advised Ḥudhaifah not to mention to people everything he had heard from the Prophet (may peace be upon him). Sometimes he (the Prophet) said many things in anger which he did not mean.

4063. This shows that in the presence of Abū Bakr, 'Umar or any other Muslim could not lead the people in prayer. When he deserved leadership in prayer, he deserved leadership in politics too

4064. He meant Abū Bakr.

Allah may reconcile two large parties of Muslims by means of him.⁴⁰⁶⁵

(4646) Hudhaifah said : There is no one who will be overtaken by trial regarding whom I do not fear except Muḥammad b. Maslamah, for I heard the Apostle of Allah (may peace be upon him) say : Trial will not harm you.⁴⁰⁶⁶

(4647) Tha'labah b. Dubai'ah said: We entered upon Hudhaifah. He said: I know a man whom the trials will not harm. We came out and found that a tent was pitched. We entered and found in it Muḥammad b. Maslamah. We asked him about it. He said : I do not intend that any place of your towns should occupy me until that which is prevailing is removed.⁴⁰⁶⁷

(4648) The tradition mentioned above has also been transmitted by Dubai'ah b. Husain al-Tha'labi through a different chain of narrators to the same effect.

(4649) Qais b. 'Abbād said : I said to 'Alī (Alīah be pleased with him) : Tell me about this march of yours. Is this an order that the Apostle of Allah (may peace be upon him) had given you, or is this your opinion that you have ? He said : The Apostle of Allah (may peace be upon him) did not give me any order ; but this is an opinion that I have.⁴⁰⁶⁸

(4650) Abū Sa'id reported the Apostle of Allah (may peace be upon him) as saying : In the event of the dissension among Muslims an emerging sect will emerge ; one of the two parties that is nearer to the truth will kill it.⁴⁰⁶⁹

Chapter 1690

MAKING A DISTINCTION BETWEEN THE PROPHETS

(4651) Abū Sa'id al-Khudri reported the Apostle of Allah (may peace be upon him) as saying : Do not distinguish between the Prophets.⁴⁰⁷⁰

4065. After the death of 'Alī a large number of Muslims took the oath of allegiance to al-Ḥasan. Mu'āwiyah came from Syria. The armies of both met at a place near Kūfah. Mu'āwiyah wanted conciliation. Al-Ḥasan, therefore, withdrew himself from the Caliphate and concluded a treaty with him on certain conditions. Thus the Muslims were saved from bloodshed.

4066. He is a well-known Companion. He participated in the battle of Badr. The Prophet (may peace be upon him) might have prayed for him for protection from trial.

4067. It means the trials, commotion and civil strife that took place in the early centuries.

4068. This refers either to the battle of Jamal in 6 A.H. against al-Zubair or to the battle of Siffin in 7 A.H. against Mu'āwiyah.

4069. It refers to the Khawārij, and to the party of 'Alī.

4070. All the Prophets are equal in respect of prophethood. Therefore, one should not give preference one to the other. If one admires any Prophet, one should not do so in a way as to disgrace the other Prophets.

(4652) Ibn 'Abbās reported the Prophet (may peace be upon him) as saying : It is not fitting for a servant to say that I (the Prophet) is better than Jonah son of Mattā.⁴⁰⁷¹

(4653) 'Abd Allah b. Ja'far reported the Apostle of Allah (may peace be upon him) as saying : It is not fitting for a Prophet to say : I am better than Jonah son of Mattā.

(4654) 'Abū Hurairah said : A man from among the Jews said : By Him Who chose Moses above the universe. So a Muslim raised his hand and slapped the Jew on his face. The Jew went to the Apostle of Allah (may peace be upon him) and informed him. The Prophet (may peace be upon him) said : Do not make me superior to Moses, for mankind (on the Day of Resurrection) will swoon and I will be the first to recover, and shall see Moses seizing the side of the Throne ; and I shall not know whether he was among those who swooned and had recovered before me, or he was among those of whom Allah had made an exception.

Abū Dāwūd said : The tradition of Ibn Yaḥyā is more perfect.

(4655) Anas said : A man said to the Apostle of Allah (may peace be upon him) : O best of all creatures ! The Apostle of Allah (may peace be upon him) said : That was Abraham (peace be upon him).⁴⁰⁷²

(4656) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : I shall be pre-eminent among the descendants of Adam, the first from whom the earth will be cleft open⁴⁰⁷³ the first intercessor, and the first whose intercession will be accepted.

(4657) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : I do not know whether Tubba'⁴⁰⁷⁴ was accursed or not, and 'Uzair (Azra was a prophet or not).⁴⁰⁷⁵

(4658) Abū Hurairah said : I heard the Apostle of Allah (may peace be upon him) say : I am the nearest of kin among the people to (Jesus) son of Mary. The

4071. The Prophet (may peace be upon him) forbade the Muslims to exaggerate in his praise as to despise the other Prophets. A Prophet may be superior to another in rank, but not in prophethood.

4072. When the Prophet (may peace be upon him) prefers other Prophets to himself, that is out of humiliation.

4073. The Prophet (may peace be upon him) will be the first to come out of his grave on the Day of Resurrection.

4074. The Himyarite King of the Yemen. Cf. Qur'ān, xlv. 37.

4075. The Prophet (may peace be upon him) said this before revelation came down to him.

Prophets are brothers, sons of one father by co-wives.⁴⁰⁷⁶ There is no Prophet between me and him.⁴⁰⁷⁷

Chapter 1691

REFUTATION OF THE MURJI'AH⁴⁰⁷⁸

(4659) Abu Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Faith has over seventy branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of a bone from the road. And modesty is a branch of faith.⁴⁰⁷⁹

(4660) Ibn 'Abbās said : When the deputation of 'Abd al-Qais came to the Apostle of Allah (may peace be upon him), he commanded them to believe in Allah. He asked : Do you know what faith in Allah is ? They replied : Allah and His Apostle know best. He said : It includes the testimony that there is no god but Allah, and that Muḥammad is Allah's Apostle, the observance of the prayer, the payment of *zakāt*, the fasts of Ramaḍān, and your giving a fifth of the booty.⁴⁰⁸⁰

(4661) Jābir reported the Apostle of Allah (may peace be upon him) as saying : Between a servant and unbelief there is the abandonment of prayer.⁴⁰⁸¹

4076. *Allāh* means sons of a father who has several wives. This saying has been explained as meaning that all Prophets have the same religion. This may be taken figuratively as their father, but they differ in their law and other regulations, being figuratively called their mothers. All the Prophets are united in respect of faith, but differ in their law.

4077. The Prophet (may peace be upon him) predicted the second coming of Jesus. Further, he will follow his religion and preach it among the people.

4078. Murji'ah were a sect in the early centuries of Islam. They believed that good works are not necessary for faith. If a man believes in Islam but does not do good work, he will get salvation. The *Ahl al-Ḥadīth* hold that good works are necessary for faith ; a group of them maintain that good works are part of faith. But the Murji'ah asserted that "where there is faith sin does not harm, as where there is unbelief obedience is of no use". The word *irjā'* means "postponing," "putting after," and "giving hope". The Murji'ah put works (*a'māl*) after faith and intention. Further, by postponing they also meant postponing the decision about the grave sinner until Resurrection and putting 'Alī down from the first place to the fourth.

4079. This tradition refutes the belief of the Murji'ah. It shows that good works are included in, or at least necessary for, faith.

4080. This also shows that good works are part of faith.

4081. It means that abandoning prayer is a major sin. It is as serious a sin as unbelief. Some scholars hold that negligence of prayer is unbelief.

Chapter 1692

PROOF OF INCREASE AND DECREASE OF FAITH

(4662) 'Abd Allah b. 'Umar reported the Apostle of Allah (may peace be upon him) as saying : I did not see more defective in respect of reason and religion than the wise of you (women). A woman asked : What is the defect of reason and religion ? He replied : The defect of reason is the testimony of two women for one man, and the defect of faith is that one of you does not fast during Ramaḍān (when one is menstruating), and keep away from prayer for some days.⁴⁰⁸²

(4663) Ibn 'Abbās said : When the Prophet (may peace be upon him) turned towards the Ka'bah (in prayer), the people asked : Apostle of Allah ! what will happen with those who died while they prayed with their faces towards Jerusalem ? Allah, the Exalted, then revealed : "And never would Allah make your faith of no effect."⁴⁰⁸³

(3664) Abū Umāmah reported the Apostle of Allah (may peace be upon him) as saying : If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.⁴⁰⁸⁴

(4665) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The most perfect believer in respect of faith is he who is best of them in manners.⁴⁰⁸⁵

(4666) Sa'd b. Abī Waqqāṣ said : The Prophet (may peace be upon him) gave some people and did not give anything to a man of them. Sa'd said : Apostle of Allah ! you gave so and so, so and so, but did not give anything to so and so while he is a believer. The Prophet (may peace be upon him) said : Or he is a Muslim. Sa'd repeated it thrice and the Prophet (may peace be upon him) said : Or he is a Muslim.⁴⁰⁸⁶ The Prophet (may peace be upon him) then said : I give some people and leave him

4082. This shows that women are defective in faith. From this Abū Dāwūd argues that faith increases and diminishes.

4083. Qur'ān, ii. 143. As the Qur'ān calls their prayer faith, it can be inferred that actions are part of faith.

4084. This shows that a man can make his faith perfect by good actions. It is the proof of increase and decrease of faith.

4085. Good manners increase one's faith.

4086. A man who claims to be a Muslim can be legally called a Muslim for his obvious declaration and confession. But it is not certain about him that he is actually a believer. Hence the Prophet (may peace be upon him) said that obviously he was a Muslim and not a believer (*Mu'min*).

who is dearer to me than them. I do not give him anything fearing lest he should fall into Hell on his face.⁴⁰⁸⁷

(4667) Explaining the verse, "Say : You have no faith, but you only say : We have submitted our wills to Allah," al-Zuhrī said : We think that Islam is a word, and faith is an action.⁴⁰⁸⁸

(4668) Sa'd said : The Prophet (may peace be upon him) distributed (spoils) among the people I said to him : Give so and so for he is a believer. He said : Or he is a Muslim. I give a man something while another man is dearer to me than him. fearing that he may fall into Hell on his face.⁴⁰⁸⁹

(4669) Ibn 'Umar reported the Prophet (may peace be upon him) as saying : Do not turn unbelievers after me ; one of you may strike the neck of the other.⁴⁰⁹⁰

(4670) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : If any believing man calls another believing man an unbeliever, if he is actually an infidel, it is all right ; if not, he will become an infidel.

(4671) 'Abd Allah b. 'Amr reported the Apostle of Allah (may peace be upon him) as saying : Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristic of hypocrisy till he abandons it : when he talks he lies, when he makes a promise he violates it, when he makes a covenant he acts treacherously, and when he quarrels, he deviates from the Truth.⁴⁰⁹¹

(4672) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When one commits fornication, one is not a believer ; when one steals, one is not a believer ; when one drinks, one is not a believer ; and repentance is placed before him.⁴⁰⁹²

4087. The Prophet (may peace be upon him) might have given something to non Muslims for their encouragement so that they might believe in or do no harm to Islam. Sa'd did not understand this expediency.

4088. Qur'ān, xlix 14.

4089. From this Qur'ānic verse al-Zuhrī inferred that Islam is a confession. When a man utters the credo of Islam and confesses the teachings of Islam, he becomes a Muslim. When he performs good works along with his faith, he becomes a believer. According to al-Zuhrī, actions are a part of faith.

4090. The Prophet (may peace be upon him) referred to the emergence of theological sects after him. These sects created schism in the community and the Muslims were divided among many groups. This shows that sin causes defect in faith.

4091. A Muslim should avoid these characteristics. These are signs of hypocrisy.

4092. This shows that grave sins cause defect in faith. A sinner is not a perfect believer. Repentance is there. One should repent.

(4673) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: When a man commits fornication, faith departs from him and there is something like a canvas roof over his head; and when he quits that action, faith returns to him.⁴⁰⁹³

Chapter 1693

BELIEF IN DIVINE DECREE

(4674) Ibn 'Umar reported the Prophet (may peace be upon him) as saying: The Qadariyyah are the Magians of this community. If they are ill, do not pay a sick visit to them, and if they die, do not attend their funerals.⁴⁰⁹⁴

(4675) Hudaifah reported the Apostle of Allah (may peace be upon him) as saying: Every people have Magians, and the Magians of this community are those who declare that there is no destination by Allah. If any one of them dies, do not attend his funeral, and if any one of them is ill, do not pay a sick visit to him. They are the partisans of the Antichrist (Dajjāl), and Allah will surely join them with the Antichrist.

(4676) Abū Mūsā al-Ash'arī reported the Apostle of Allah (may peace be upon him) as saying: Allah created Adam from a handful which he took from the whole of the earth; so the children of Adam are in accordance with the earth: some red, some white, some black, some a mixture, also smooth and rough, bad and good.⁴⁰⁹⁵

(4677) 'Alī said: We attended a funeral at Baql' al-Gharqad which was also attended by the Apostle of Allah (may peace be upon him). The Apostle of Allah (may peace be upon him) came and sat down. He had a stick (in his hand) by which he began to scratch up the ground. He then raised his head and said: The place which every one of you and every soul of you will occupy in Hell or in Paradise has been

4093. The Prophet (may peace be upon him) mentioned this illustration to bring home how faith departs from a believer when he commits a grave sin. So long as a man remains engaged in a sin, faith remains separate from him. He seems to underline the fact that good actions are part of faith. Faith becomes weak by committing sins.

4094. Qadariyyah were a sect in the early period of Islam. They believed in the free will of man. They hold that man is the creator of his actions himself and not Allah. The Prophet (may peace be upon him) called them similar to the Magians for their belief in the duality of Allah: creator of good, and creator of evil, or light and darkness. The Qadariyyah also believed in the duality of the creator of actions: good to Allah and evil to man. The Ash'aris, on the contrary, believe that Allah creates good and bad actions and man acquires them.

4095. This tradition indicates that everything is destined by Allah. Man is responsible for his actions because he acquires them.

recorded, and destined wicked or blessed. A man from among the people asked : Prophet of Allah ! should we not then trust simply in what has been recorded for us and abandon (doing good) deeds ? Those who are among the number of the blessed will be inclined to blessing, and those of us who are among the number of the wicked will be inclined to wickedness. He replied : Go on doing good actions, for everyone is helped to do that for which he was created. Those who are among the number of the blessed will be helped to do actions of blessing, and those who are among the wicked will be helped to do wicked deeds. The Prophet of Allah (may peace be upon him) then recited : "So he who gives (in charity) and fears (Allah), and in all sincerity testifies to the best, We will indeed make smooth for him the path to bliss. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the best, We will indeed make smooth for him the path of misery." ⁴⁰⁹⁶

(4678) Yahyā b. Ya'mur said : The first to speak on Divine decree in al-Baṣrah was Ma'bad al Juhaṇī. I and Ḥumaid b. 'Abd al-Raḥmān al-Ḥimyarī proceeded to perform *Hajj* or *'Umrah*. We said : Would that we meet any of the Companions of the Apostle of Allah (may peace be upon him) so that we could ask him about what they say with regard to Divine decree. So Allah helped us to meet 'Abd Allah b. 'Umar who was entering the mosque. So I and my companion surrounded him, and I thought that my companion would entrust me the task of speaking to him. Then I said : Abū 'Abd al-Raḥmān, there appeared on our side some people who recite the Qur'ān and are engaged in the hair-splitting of knowledge. They conceive that there is no Divine decree and everything happens freely without predestination. He said : When you meet those people, tell them that I am free from them and they are free from me. By Him by Whom swears 'Abd Allah b. 'Umar, if one of them has gold equivalent to Uḥud and he spends it, Allah will not accept it from him until he believes in Divine decree. He then said : 'Umar b. al-Khaṭṭāb transmitted to me a tradition, saying : One day when we were with the Apostle of Allah (may peace be upon him) a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and we did not recognise him. Sitting down beside the Apostle of Allah (may peace be upon him), leaning his knees against his and placing his hands on his thighs, he said : Tell me, Muḥammad, about Islam. The Apostle of Allah (may peace be upon him) said : Islam means that you should testify that there is no god but Allah, and that Muḥammad is Allah's Apostle, that you should observe

4096. Qur'ān, xcii. 5-10. This tradition shows that the Muslims should go on doing good deeds and should not depend simply on predestination. Action is necessary for man. Predestination does not prevent man from doing good deeds. According to Divine decree, every man, good or evil, will be let to do good or bad works and these will be made easy for him.

prayer, pay *zakāt*, fast during Ramaḍān, and perform *Ḥajj* to the House (i.e. Ka'bah), if you have the means to go. He said : You have spoken the truth. We were surprised at his questioning him and then declaring that he spoke the truth. He said : Now tell me about faith. He replied : It means that you should believe in Allah, His angels, His Books, His Apostles and the Last Day, and that you should believe in the decreeing both of good and of evil. He said : You have spoken the truth. He said : Now tell me about doing good (*ihsān*). He replied : It means that you should worship Allah as though you are seeing Him ; if you are not seeing Him, He is seeing you. He said : Now tell me about the Hour. He replied : The one who is asked about it is no better informed than the one who is asking. He said : Then tell me about its signs. He replied : That a maidservant should beget her mistress,⁴⁰⁹⁷ and that you should see barefooted, naked, poor men and shepherds exalting themselves in buildings. ('Umar) said : He then went away, and I waited for three days, then he said : Do you know who the questioner was, 'Umar ? I replied : Allah and His Apostle know best. He said : He was Gabriel who came to you to teach you your religion.

(4679) The tradition mentioned above has also been transmitted by Yaḥyā b. Ya'mur and Ḥumaid b. 'Abd al-Raḥmān through a different chain of narrators. This version has : We met 'Abd Allah b. 'Umar. We told him about Divine decree and what they said about it. He then mentioned something similar to it. He added : A man of Muzainah or Juhainah asked : What is the good in doing anything, Apostle of Allah ? Should we think that a thing has passed and gone or a thing has happened now (without predestination) ? He replied : About a thing that has passed and gone (i.e. predestined). A man or some people asked : Then, why action ? He replied : Those who are among the number of those who go to Paradise will be helped to do the deeds of the people who will go to Paradise, and those who are among the number of those who go to Hell will be helped to do the deeds of those who will go to Hell.

(4680) The tradition mentioned above has also been transmitted by Ibn Ya'mur, with additions and omissions, through a different chain of narrators. This version adds : He asked : What is Islam ? He replied : It means saying prayer, payment of *zakāt*, performing *Ḥajj*, fasting during Ramaḍān, and taking a bath on account of sexual difilement.

Abū Dāwūd said : 'Alqamah was a Murji'.

4097. It means that Islam will spread widely and slaves will be in a great number. The children of the female slaves will be abundant, and they will be the masters of their mother, for their mother is the slave of their father, or it means that daughters will disobey their mothers and rule them like a mistress ('*Awn al-Ma'būd*, IV, 360).

(4681) Abū Dharr and Abū Hurairah said : The Apostle of Allah (may peace be upon him) used to sit among his Companions. A stranger would come, but did not recognise him (the Prophet) until he asked (about him). So we asked the Apostle of Allah (may peace be upon him) to make a place where he might take his seat so that when a stranger came, he might recognise him. So we built a terrace of soil on which he would take his seat, and we would sit beside him. He then mentioned something similar to this tradition saying : A man came, and he described his appearance. He saluted from the side of the assembly, saying : Peace be upon you, Muḥammad. The Prophet (may peace be upon him) then responded to him.

(4682) Ibn al-Dailamī said : I went to Ubayy b. Ka'b and said to him : I am confused about Divine decree, so tell me something by means of which Allah may remove the confusion from my mind. He replied : Were Allah to punish everyone in the heavens and in the earth, He would do so without being unjust to them, and were He to show mercy to them His mercy would be much better than their actions merited. Were you to spend in support of Allah's cause an amount of gold equivalent to Uḥud, Allah would not accept it from you till you believed in Divine decree and knew that what has come to you could not miss you and that what has missed you could not come to you. Were you to die believing anything else you would enter Hell. He said : I then went to 'Abd Allah b. Mas'ūd and he said something to the same effect. I next went to Ḥudaifah b. al-Yamān and he said something to the same effect. I next went to Zaid b. Thābit who told me something from the Prophet (may peace be upon him) to the same effect.⁴⁰⁹⁸

(4683) Ubādah b. al Ṣāmit said to his son : Sonny ! you will not get the taste of the reality of faith until you know that what has come to you could not miss you, and that what has missed you could not come to you. I heard the Apostle of Allah (may peace be upon him) say : The first thing Allah created was pen. He said to it : Write. It asked : What should I write, my Lord ? He said : Write what was decreed about everything till the Last Hour comes. Sonny ! I heard the Apostle of Allah (may peace be upon him) say : He who dies on something other than this does not belong to me.

(4684) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Adam and Moses held a disputation. Moses said : Adam, you are our father. You deprived us and caused us to come out from Paradise. Adam said : You are Moses. Allah chose you for His speech and wrote the Torah for you with His hand. Do you blame me for doing a deed which Allah had decreed that I should do forty

4098. This shows that belief in Divine decree is an article of faith.

years before He created me? So Adam got the better of Moses in argument.⁴⁰⁹⁹

Aḥmad b. Ṣāliḥ said from 'Amr from Ṭāwūs who heard Abū Hurairah.

(4685) 'Umar b. al-Khaṭṭāb reported the Apostle of Allah (may peace be upon him) as saying: Moses said: My Lord, show us Adam who caused us and himself to come out from Paradise. So Allah showed him Adam. He asked: Are you our father, Adam? Adam said to him: Yes. He said: Are you the one into whom Allah breathed of His spirit, taught you all the names, and commanded angels (to prostrate) and they prostrated to you? He replied: Yes. He asked: Then what moved you to cause us and yourself to come out from Paradise? Adam asked him: And who are you? He said: I am Moses. He said: You are the Prophet of Banū Isrā'īl to whom Allah spoke from behind a screen, appointing no messenger between you and Him. He said: Yes. He asked: Did you not find that that was decreed in the Book (records) of Allah before I was created? He replied: Yes. He asked: Then why do you blame me about a thing for which Divine decree had already passed before me? The Apostle of Allah (may peace be upon him) said: So Adam got the better of Moses in argument (peace be upon them).

(4686) Muslim b. Yasār al-Juḥanī said: When 'Umar b. al-Khaṭṭāb was asked about the verse "When your Lord took their offspring from the backs of the children of Adam"⁴¹⁰⁰—al-Qa'nabī recited the verse—he said: I heard the Apostle of Allah (may peace be upon him) say when he was questioned about it: Allah created Adam, then passed His right hand over his back, and brought forth from it his offspring, saying: I have created these for Paradise and they will do the deeds of those who go to Paradise. He then passed His hand over his back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of those who go to Hell. A man asked: What is the good of doing anything, Apostle of Allah? The Apostle of Allah (may peace be upon him) said: When Allah creates a servant for Paradise, He employs him in doing the deeds of those who will go to Paradise, so that his final action before death is one of the deeds of those who go to Paradise, for which He will bring him into Paradise. But when He creates a servant for Hell, He employs him in doing the deeds of those who will go to Hell, so that his final action before death is one of the deeds of those who go to Hell, for which He will bring him into Hell.

(4687) Nu'aim b. Rabī'ah said: I was with 'Umar b. al-Khaṭṭāb when he transmitted this tradition. The tradition of Mālik is more perfect.

4099. Adam won the argument because he referred to Divine decrees which Moses neglected. The things decreed by Allah were bound to happen.

4100. Qur'ān, vii. 172.

(4688) Ubayy b. Ka'b said : The boy whom al-Khiḍr had killed was created an infidel. Had he lived, he would have moved his parents to rebellion and unbelief.⁴¹⁰¹

(4689) Ubayy b. Ka'b said : I heard the Apostle of Allah (may peace be upon him) explaining the verse "As for the youth his parents were people of Faith,"⁴¹⁰² he was created infidel the day when he was created.

(4690) Ibn 'Abbās said : Ubayy b. Ka'b told me that the Apostle of Allah (may peace be upon him) said : Al-Khiḍr saw a youth playing with boys. He took him by his head and uprooted it. Moses then said : Hast thou slain an innocent person who had slain none ?⁴¹⁰³

(4691) 'Abd-Allah b. Mas'ūd said : The Apostle of Allah (may peace be upon him) who spoke the truth and whose word was belief told us the following : The constituents of one of you are collected for forty days in his mother's womb, then they become a piece of congealed blood for a similar period, then they become a lump of flesh for a similar period. Then Allah sends to him an angel with four words who records his provision, the period of his life, his deeds, and whether he will be miserable or blessed ; thereafter he breathes the spirit into him. One of you will do the deeds of those who go to Paradise so that there will be only a cubit between him and it or will be within a cubit, then what is decreed will overcome him so that he will do the deeds of those who go to Hell and will enter it ; and one of you will do the deeds of those who go to Hell, so that there will be only a cubit between him and it or will be within a cubit, then what is decreed will overcome him, so that he will do the deeds of those who go to Paradise and will enter it.

(4692) 'Imrān b. Ḥuṣayn said : The Apostle of Allah (may peace be upon him) was asked : Is it known who are those who will go to Paradise and those who will go to Hell ? He said : Yes. He asked : Then what is the good of doing anything by those who act ? He replied : Everyone is helped to do for which he has been created.⁴¹⁰⁴

(4693) 'Umar reported the Prophet (may peace be upon him) as saying : Do not sit with those who believe in free will and do not address them before they address you.

4101. This refers to the story of Moses and Khiḍr in Sūrat al-Kahf. Khiḍr killed a youth about whom he knew that he would lead his parents astray. He was infidel by Divine decree. Moses criticised him for this act of Khiḍr. He then explained the reason for his killing the youth

4102. Qur'ān, xviii 80.

4103. Qur'ān, xviii 74.

4104. This shows that a believer should continue doing good works throughout his life.

Chapter 1694

THE OFFSPRING OF PLOYTHEISTS

(4694) Ibn 'Abbās reported that when the Prophet (may peace be upon him) was questioned about the offspring of polytheists,⁴¹⁰⁵ he said : Allah knows best about what they were doing.⁴¹⁰⁶

(4695) 'Ā'ishah said : I said : Apostle of Allah ! what happens to the offspring of believers ? He replied : They are joined to their parents. I asked : Apostle of Allah ! although they have done nothing ? He replied : Allah knows best what they were doing. I asked : What happens to the offspring of polytheists, Apostle of Allah ? He replied ! They are joined to their parents. I asked : Although they have done nothing ? He replied : Allah knows best what they were doing.⁴¹⁰⁷

(4696) 'Ā'ishah, mother of the believers, said : The Prophet (may peace be upon him) was invited to the funeral of a boy who belonged to the *Anṣār*, and I said : Apostle of Allah ! this one is blessed, for he has done no evil, nor has he known it. He replied : It may be otherwise, 'Ā'ishah, for Allah created Paradise and created those who will go to it, and he created it for them when they were still in their father's loins ; and He created Hell and created those who will go to it, and created it for them when they were still in their father's loins.⁴¹⁰⁸

(4697) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Every child is born on Islam,⁴¹⁰⁹ but his parents make him a Jew and a Christian, just as a beast is born whole. Do you find some among them (born) maimed ? The people asked : Apostle of Allah ! what do you think about the one who died while he was young ? He replied : Allah knows best what he was going to do.

4105. There are three viewpoints about the offspring of polytheists after their death : first, they will go to Hell following their parents ; second, some scholars are silent about them ; third, they will go to Paradise. The third view is said to be the correct one.

4106. The Prophet (may peace be upon him) did not say anything about their fate. He assigned it to the knowledge of Allah. It is a fact, no one knows except Allah what they were going to do in their life.

4107. This shows that generally the offspring will be treated along with parents. If they were believers, their offspring would be considered believers, and *vice versa*.

4108. This shows that people will go to Paradise and Hell in accordance with what was decreed for them. But it does not mean that they should do no good work. Their duty is to go on doing good works, and to leave the result to Allah.

4109. *Fitrāh* has been explained variantly. The majority opinion is that here it means Islam. Hence the translation is Islam and not nature. The literal meaning of the word *fitrāh* is nature.

Abū Dāwūd said : Mālik was asked : The heretics argue from this tradition against us. Mālik said : Argue against them from its last part which goes. The people asked : What do you think about the one who died while he was young ? He replied : Allah knows best what he was going to do.

(4698) Explaining the tradition "Every child is born on Islam," Ḥammād b. Salamah said : In our opinion it means that covenant which Allah had taken in the loins of their fathers when He said : "Am I not your Lord ? They said : Yes."⁴¹¹⁰

(4699) 'Āmir reported the Apostle of Allah (may peace be upon him) as saying : The woman who buries alive her new-born girl and the girl who is buried alive both will go to Hell.⁴¹¹¹

This tradition has also been transmitted by Ibn Mas'ūd from the Prophet (may peace be upon him) to the same effect through a different chain of narrators.

(4700) Anas said : A man asked : Where is my father, Apostle of Allah ? He replied ! Your father is in Hell. When he turned his back, he said : My father and your father are in Hell.⁴¹¹²

(4701) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : The devil flows in a man like his blood.⁴¹¹³

(4702) 'Umar b. al-Khaṭṭāb reported the Apostle of Allah (may peace be upon him) as saying : Do not sit with those who believe in free will and do not address them before they address you.

4110. Qur'ān, vii 172. It means that before creating this world all the creatures made a covenant with Allah. Thus every child is born on Islam. It is his parents and the society which lead him astray.

4111. Burying new-born girls alive was a custom in pre-Islamic days. The woman who buries will go to Hell for her sin or being an unbeliever. The girl buried alive will go to Hell following her parents. It is said that the Prophet (may peace be upon him) said these words about a particular woman who buried her new-born girl alive. Hence it is not a general principle that the girl buried alive will also go to Hell (*'Awn al-Ma'būd*, IV, 366).

4112. The parents of the Prophet (may peace be upon him) died before coming down of the revelation to him. Hence they could not get the period of revelation and call to Islam. However, the Prophet (may peace be upon him) told the man for his satisfaction to bring home to him that only belief and actions of every individual will be useful for him and not for others. When the father of the Prophet (may peace be upon him) is in Hell, how can a man save his father if he is an unbeliever.

Some scholars like al-Suyūṭī and others have attempted to prove that the parents of the Prophet (may peace be upon him) were resurrected and they became Muslims. But such traditions are weak and not reliable (*'Awn al-Ma'būd*, IV, 367).

4113. This refers to the evil promptings of Satan:

Chapter 1695

THE JAHMIYYAH⁴¹¹⁴

(4703) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : People will continue to ask one another (questions) till this is pronounced : Allah created all things, but who created Allah ? Whoever comes across anything of that, he should say : I believe in Allah.⁴¹¹⁵

(4704) Abū Hurairah said : I heard the Apostle of Allah (may peace be upon him) say : He then mentioned a tradition like it. This version adds : When they propound that, say : "Say Allah is one. Allah is He to Whom men repair. He has not begotten and He has not been begotten, and no one is equal to Him."⁴¹¹⁶ Then one should spit three times on his left side and seek refuge in Allah from Satan.

(4705) Al-'Abbās b. 'Abd al-Muṭṭalib said : I was sitting in al-Baṭḥā'⁴¹¹⁷ with a company among whom the Apostle of Allah (may peace be upon him) was sitting, when a cloud passed above them. The Apostle of Allah (may peace be upon him) looked at it and said : What do you call this ? They said : *Ṣaḥāb*. He said : And *muzn* ? They said : And *muzn*. He said : And '*anān* ? They said : And '*anān*. Abū Dāwūd said : I am not quite confident about the word '*anān*. He asked : Do you know the distance between heaven and earth ? They replied : We do not know. He then said : The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea the distance between whose surface and bottom is like that between one heaven and the next. Above that there are eight mountain goats the distance between whose hoofs and haunches is like the distance

4114. Jahmiyyah were a sect attributed to Jahm b. Ṣafwān who was executed in 128 A.H. They believed in the negation of the attributes of Allah and createdness of the Qur'ān. They also denied the punishment in the grave.

According to W.M. Watt, "Jahmite was a purely vituperative term and that there never was any body of men who in fact were followers of Jahm or who professed to be such. The term presumably meant something like 'renegade' or 'quisling.' . . . To al-Baghdādī and ash-Aḥarastānī Jahmiyyah are of interest chiefly as an example of extreme determinism. . . . In short, the heresiographers, taking over a popular vituperative term, appear to have created the sect of Jahmiyyah to facilitate their classifications" (W.M. Watt, *The Formative Period of Islamic Thought* [Edinburgh, 1973], pp. 147-48).

4115. The version of al-Bukhārī and Muslim has : I believe in Allah and His Apostle. It means that one should neglect such false ideas and renew one's faith.

4116. Qur'ān, cxii. 1.

4117. A stony valley at Mecca.

between one heaven and the next. Then Allah, the Blessed and the Exalted, is above that.⁴¹¹⁸

(4706) The tradition mentioned above has also been transmitted by Simāk through a different chain of narrators to the same effect.

(4707) The tradition mentioned above has again been transmitted by Simāk through a different chain of narrators and to the same effect as this lengthy tradition.

(4708) Muḥammad b. Jubair b. Muṭ'im said from his father on the authority of his grandfather: An A'rabī (a nomadic Arab) came to the Apostle of Allāh (may peace be upon him) and said: People are suffering distress, the children are hungry, the crops are withered, and the animals are perishing, so ask Allāh to grant us rain, for we seek you as our intercessor with Allāh, and Allāh as our intercessor with you. The Apostle of Allāh (may peace be upon him) said: Woe to you: Do you know what you are saying? Then the Apostle of Allāh (may peace be upon him) declared Allāh's glory and he continued declaring His glory till the effect of that was apparent in the faces of his Companions. He then said: Woe to you: Allāh is not to be sought as intercessor with anyone. Allāh's state is greater than that. Woe to you! Do you know how great Allāh is? His throne is above the heavens thus (indicating with his fingers like a dome over him), and it groans on account of Him as a saddle does because of the rider.

Ibn Bashshār said in his version: Allāh is above the throne, and the throne is above the heavens. He then mentioned the rest of the tradition. 'Abd al-A'lā, Ibn al-Muthannā and Ibn Bashshār transmitted it from Ya'qūb b. 'Utbah and Jubair b. Muḥammad b. Jubair from his father on the authority of his grandfather.

Abū Dāwūd said: This tradition with the chain of Aḥmad b. Sa'īd is sound. It has been approved by a body (of traditionists), which includes Yaḥyā b. Ma'īn and 'Alī b. al-Madīnī, and a group has transmitted it from Ibn Ishāq, as Aḥmad also said. And so far as I have been informed 'Abd al-A'lā, Ibn al-Muthannā, and Ibn Bashshār had heard from the same copy (of the collection of traditions).

(4709) Jābir b. 'Abd Allāh reported the Prophet (may peace be upon him) as saying: I have been permitted to tell about one of Allāh's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.⁴¹¹⁹

4118. This shows that Allāh is above the heavens and sitting on a throne, but its modality is not known. As the Jahmīyyah denied the throne and sitting of Allāh on it, Abū Dāwūd argued from this tradition against their belief.

4119. These traditions indicate that there is a throne on which Allāh has taken His seat. The modality of these things is not intelligible to the people. As the Jahmīyyah denied the existence of the throne of Allāh, their belief has been refuted by these traditions.

(4710) Abū Yūnus Sulaim b. Jubair, client of Abū Hurairah, said : I heard Abū Hurairah recite this verse : "Allah doth command you to render back your trusts to those to whom they are due" . . . up to "For Allah is He Who heareth and seeth all things."⁴¹²⁰ He said : I saw the Apostle of Allah (may peace be upon him) putting his thumb on his ear and finger on his eye.

Abū Hurairah said : I saw the Apostle of Allah (may peace be upon him) reciting this verse and putting his fingers. Ibn Yūnus said that al-Muqṛī said : "Allah hears and sees" means that Allah has the power of hearing and seeing.⁴¹²¹

Chapter 1696

THE VISION OF ALLAH

(4711) Jarīr b. 'Abd Allah said : When we were sitting with the Apostle of Allah (may peace be upon him) he looked at the moon on the night when it was full, that is, fourteenth, and said : You will see your Lord as you see this (moon) and have no doubts about seeing Him.⁴¹²² If, therefore, you can keep from being prevented from prayer before the sun rises and before it sets, do so. He then recited : "Celebrate the praise of your Lord before the rising of the sun and before its setting."⁴¹²³

(4712) Abū Hurairah said : The people asked : Apostle of Allah ! shall we see our Lord, the Exalted, on the Day of Resurrection ? He replied : Do you feel any trouble in seeing the sun at noon when it is not in the cloud ? They said : No. He asked : Do you feel any trouble in seeing the moon on the night when it is full and not in the cloud ? They replied : No. He said : By Him in Whose hand my soul is, you will not feel any trouble in seeing Him except as much as you feel in seeing any of them.

(4713) Abū Razīn al-'Uqailī said : I asked : Apostle of Allah ! will each one of us see his Lord ? Ibn Mu'ādh's version has : "being alone with Him, on the Day of Resurrection ? And what sign is there in His creation ?" He replied : Abū Razīn ! does each one of you not see the moon ? Ibn Mu'ādh's version has : "on the night when it is full, being alone with it ?" Then the agreed version goes : I said : Yes. He said : Allah is more great. Ibn Mu'ādh's version has : It is only a part of Allah's creation,

⁴¹²⁰. Qur'ān, iv. 58.

⁴¹²¹. The Jahmīyyah did not believe in Divine attributes. This tradition refuted their view. Allah does not have the organ of hearing and seeing, i e. ears and eyes, but their power.

⁴¹²². The *Ahl al-Sunnah* believe that the people will see Allah in the Hereafter. But the Mu'tazilah, Khawārij and some Murji'ah reject this belief. But these traditions clearly support the belief of the *Ahl al-Sunnah* about the vision of Allah on the Day of Judgment.

⁴¹²³. Qur'ān, xx. 130.

but Allah is more glorious and greater.

Chapter 1697

REFUTATION OF THE JAHMIYYAH

(4714) 'Abd Allah b. 'Umar reported the Apostle of Allah (may peace be upon him) as saying: Allah will fold the heavens on the Day of Resurrection, then seizing them in His right hand He will say: I am the King. Where are the mighty men? Where are the proud men? He will then fold the earths and take them in His other hand (according to the version of Ibn al-'Alā'), and then say: I am the King. Where are the mighty men? Where are the proud men?⁴¹²⁴

(4715) Abū Hurairah reported the Prophet (may peace be upon him) as saying: Our Lord gets down every night to the heaven of this world when a third of the night remains and says: (Is there anyone) who prays to Me so that I may accept his prayer? (Is there anyone) who asks of Me so that I may give him? (Is there anyone) who asks for My forgiveness so that I may forgive him?

Chapter 1698

THE QUR'ĀN, THE WORD OF ALLAH

(4716) Jābir b. 'Abd Allah said: The Apostle of Allah (may peace be upon him) presented himself to the people at 'Arafāt, saying: Is there any man who takes me to his people? The Quraish have prevented me from preaching the word of my Lord.⁴¹²⁵

(4717) 'Ā'ishah said: I thought in my mind that my affair was far inferior to the speaking of Allah about me with a command that will be recited.⁴¹²⁶

(4718) 'Āmir b. Shahr said: I was with the Negus when his son recited a verse of the Gospel. So I laughed. Thereupon he said: Do you laugh at the word of Allah, the Exalted?

(4719) Ibn 'Abbās said: The Prophet (may peace be upon him) used to seek refuge in Allah for al-Ḥasan and al-Ḥusain, saying: I seek refuge for both of you in the perfect words of Allah from every devil and every poisonous thing and from the evil eye which influences. He would then say: Your father sought refuge in Allah by

4124. This tradition refutes the view of the Jahmiyyah that there are no Divine attributes.

4125. The Prophet (may peace be upon him) said these words when he was at Mecca and the Muslims were weak. This tradition shows that the Qur'ān is the word of Allah.

4126. This refers to the verses of Sūrat al-Nūr that were revealed about her innocence.

them for Ismā'il and Ishāq.

Abū Dāwūd said : This is a proof of the fact that the Qur'ān is not created.⁴¹²⁷

(4720) 'Abd Allah (b. Mas'ūd) reported the Apostle of Allah (may peace be upon him) as saying : When Allah, the Exalted, speaks to send revelation the inhabitants of the heaven hear the clanging of a bell from the other heaven like pulling a chain on the mountain of al-Ṣafā', and then swoon. They continue to remain in this condition until Gabriel comes to them. When Gabriel comes to them, they recover and say : What did your Lord say, Gabriel ? He would say : Truth, so they would say : Truth, truth.

Chapter 1699

INTERCESSION

(4721) Anas b. Mālik reported the Prophet (may peace be upon him) as saying : My intercession will be for those of my people who have committed major sins.⁴¹²⁸

(4722) 'Imrān b. Ḥuṣain reported the Prophet (may peace be upon him) as saying : People will come forth from Hell by Muḥammad's intercession, will enter Paradise and be named Jahannamlis.⁴¹²⁹

(4723) Jābir said : I heard the Prophet (may peace be upon him) say : Those who go to Paradise will eat in it and drink.⁴¹³⁰

Chapter 1700

THE RESURRECTION AND THE BLOWING OF THE TRUMPET⁴¹³¹

(4724) 'Abd Allah b. 'Amr reported the Prophet (may peace be upon him) as

4127. The Prophet (may peace be upon him) called the Qur'ān the perfect words of Allah. A perfect word cannot be a created thing

4128. Major sins are like theft, adultery, drinking, gambling, etc. Those Muslims who are sure to go to Hell on account of their major sins will be saved by the intercession of the Prophet (may peace be upon him). There is a unanimous consensus of the *Ahl al-Sunnah* on the intercession of the Prophet (may peace be upon him) on the Day of Resurrection. But the Khawārij and a group of the Mu'tazilah deny intercession of the Prophet (may peace be upon him). They believe that a Muslim who commits major sins will remain in Hell for ever.

4129. They will not be named so far their disgrace but to recall that they have been saved from Hell by the grace of Allah, and they will be pleased by remembering this act of kindness.

4130. This is indirectly connected with intercession, for those who are saved from Hell will go to Paradise and enjoy there.

4131. *Al-Ṣūr*. Cf. Qur'ān, vi. 73 ; xviii. 90 ; etc.

saying : The trumpet (*ṣūr*) which will be blown.⁴¹³²

(4725) Abu Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Every son of Adam will be devoured by the earth with the exception of the tail-bone from which he was created and from which he will be reconstituted.

Chapter 1701

THE CREATION OF PARADISE AND HELL

(4726) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When Allah created Paradise, He said to Gabriel : Go and look at it. He went and looked at it, then came and said : O my Lord ! by Thy might, no one who hears of it will fail to enter it. He then surrounded it with disagreeable things, and said : Go and look at it, Gabriel. He went and looked at it, then came and said : O my Lord ! by Thy might, I am afraid that no one will enter it. When Allah created Hell, He said : Go and look at it, Gabriel. He went and looked at it, then came and said : O my Lord ! by Thy might, no one who hears of it will enter it. He then surrounded it with desirable things and said : Go and look at it, Gabriel. He went, looked at it, then came and said : O my Lord ! by Thy might and power, I am afraid that no one will remain who does not enter it.⁴¹³³

Chapter 1702

THE POND⁴¹³⁴

(4727) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : Before you there will be a pond the distance between whose sides is like that between Jarbah and Adhruh.⁴¹³⁵

(4728) Zaid b Arqam said : We were with the Apostle of Allah (may peace be

4132. It will be a second blowing to assemble the people who were resurrected by the first blowing.

4133. This tradition shows that a Muslim should exercise control over his desires which may lead him astray and then to Hell. Similarly, one has to tolerate disagreeable things for going to Paradise.

4134. It refers to *Ḥawḍ al Kawthar* mentioned in the Qur'ān, cviii.

4135. The names of two villages in Syria three days' journey apart. According to Yāqūt, Adhruh was in the neighbourhood of al-Balqā and Ammān and the distance between Adhruh and Jarbah was a mile or less (*Mu'jam*, I, 174 ; II, 46). The actual length is not meant here, but it shows only an approximate distance.

upon him). He said when we arrived at a halting place : You are not a hundred thousandth part of those who will come down to me at the pond. I (the narrator Abū Ḥamzah) asked : What was your number that day ? He replied : Seven or eight hundred.⁴¹³⁶

(4729) Anas b. Mālik said : The Apostle of Allah (may peace be upon him) dozed for a short while and raised his head smiling. He either said to them (people) or they said to him : Apostle of Allah ! why did you laugh ? He said : A *sūrah* has been revealed to me just now, and then he recited : "In the name of Allah, Most Gracious. Most Merciful. To thee We have granted the fount (of abundance)" up to the end.⁴¹³⁷ When he recited, he asked : Do you know what *al-Kauthar* is ? They replied : Allah and His Apostle know best. He said : It is a river which my Lord, the Exalted, has promised me (to grant) in Paradise ; there is abundance of good and upon it there is a pond which my people will approach on the Day of Resurrection. There are vessels as numerous as stars (in the sky).

(4730) Anas b. Mālik said : When the Prophet of Allah (may peace be upon him) was lifted to the heavens (for travelling) in Paradise, or as he said, a river whose banks were of transparent or hollowed ⁴¹³⁸ pearls was presented to him. The angel who was with him struck it with his hand and took out musk. Muḥammad (may peace be upon him) then asked the angel who was with him : What is this ? He replied : It is *al-Kauthar* which Allah has given you.

(4731) 'Abd al-Salām b. Abī Ḥāzim Abū Ṭālūt said : I saw Abū Barzah who came to visit 'Ubaid Allah b. Ziyād.⁴¹³⁹ Then a man named Muslim who was there in the company mentioned it to me. When 'Ubaid Allah saw him, he said : This Muḥammad of yours is a dwarf and fat. The old man (i.e. Abū Barzah) understood it. So he said : I did not think that I would remain among the people who would ashame me of the company of Muḥammad (may peace be upon him). Thereupon 'Ubaid Allah said : The company of Muḥammad (may peace be upon him) is a pride for you, not a disgrace. He added : I called for you to ask about the pond. Did you hear the Apostle of Allah (may peace be upon him) mentioning anything about it ? Abū Barzah said : Yes, not once, twice, thrice, four times or five times.⁴¹⁴⁰ If anyone

4136. He meant to show the approximate number of the believers who will come down to the pond for drinking water from it on the Day of Resurrection.

4137. Qur ān, cviii. 1-3.

4138. The transmitter is doubtful.

4139. He was governor of Kūfah during the caliphate of Yazīd I. He fought against al-Ḥusain b. 'Alī.

4140. It means that the Prophet (may peace be upon him) mentioned about the pond, i.e. *al-Kauthar*, many times to his Companions.

believes it, may Allah not supply him water from it. He then went away angrily.

Chapter 1703

QUESTIONING AND PUNISHMENT IN THE GRAVE

(4732) Al-Barā' b. 'Āzib reported the Apostle of Allah (may peace be upon him) as saying : When a Muslim is questioned in the grave he testifies that there is no god but Allah and that Muḥammad is Allah's Apostle. That is verified by Allah's words : "Allah establishes those who believe with the word that stands firm."⁴¹⁴¹

(4733) Anas b. Mālik said : The Apostle of Allah (may peace be upon him) entered the garden of palm trees of Banū al-Najjār. He heard a voice and was terrified. He asked : Who are the people buried in these graves ? The people replied : Apostle of Allah ! these are some people who had died in pre-Islamic times. He said : Seek refuge in Allah from the punishment of the fire, and the trial of the Antichrist. They asked : Why is it that, Apostle of Allah ? He said : When a man is placed in his grave, an angel comes to him and says to him : Whom did you worship ? Allah then guides him and he says : I worshipped Allah. He is then asked : What was your opinion of this man ?⁴¹⁴² He replies : He is Allah's servant and His Apostle. He will not then be asked about anything else. He will then be taken to his abode in Hell and will be told : This was your abode in Hell, but Allah protected you and had mercy on you and substituted for you an abode in Paradise for it. He will say : Leave me so that I may go and give glad tidings to my family. He will be told : Dwell. When an infidel is placed in his grave, an angel comes to him, reprimands him and asks him : Whom did you worship ? He replies : I do not know. He will be told : You neither knew nor did you follow (the believers). He is then asked : What was your opinion of this man ? He replies : I held the opinion that the other people held. He will then give him a blow between his ears with an iron hammer and will utter a shout which will be heard by all the creatures (near him) with the exception of men and jinn.⁴¹⁴³

(4734) The tradition mentioned above has also been transmitted by 'Abd al-Wahhāb through a different chain of narrators in a similar manner. This version has :

⁴¹⁴¹. Qur'ān, xiv. 27.

⁴¹⁴². The angel either mentions the name of the Prophet (may peace be upon him) or shows his picture.

⁴¹⁴³. The angels who come to ask questions in the grave are called *Munkar* and *Nakir*. The reply to their questions in the grave depends on one's faith and actions. If a man is a believer; and did good works in this world, it will be easy for him to answer their questions. If he is an infidel, impious, or corrupt, he will not be able to answer their questions easily.

When a man is placed in his grave and his friends leave him, he hears the beat of his sandals. Then two angels come and speak to him. He then mentioned the rest of the tradition nearly similar to the previous one. It goes : As for the infidel and hypocrite they say to them. This version adds the word "hypocrite". And he said : Those who are near him will hear (his shout) with the exception of men and jinn.

(4735) Al-Barā' b. 'Āzib said : We went out with the Apostle of Allah (may peace be upon him) accompanying the bier of a man of the *Anṣār*. When we reached his grave, it was not yet dug. So the Apostle of Allah (may peace be upon him) sat down and we also sat down around him as if birds were over our heads. He had in his hand a stick by which he was scratching the ground. He then raised his head and said : Seek refuge in Allah from the punishment in the grave. He said it twice or thrice. The version of Jarīr adds here : He hears the beat of their sandals when they go back, and at that moment he is asked : O so and so ! who is your Lord, what is your religion, and who is your Prophet ? Hannād's version has : Two angels will come to him, make him sit up, and ask him : Who is your Lord ? He will reply : My Lord is Allah. They will ask him : What is your religion ? He will reply : My religion is Islam. They will ask him : What is your opinion about the man who was sent on a mission among you ? He will reply : He is the Apostle of Allah (may peace be upon him). They will ask : Who made you aware of this ? He will reply : I read Allah's Book, believed in it, and considered it true, which is verified by Allah's words : "Allah establishes those who believe with the word that stands firm in this world and the next."⁴¹⁴⁴ The agreed version goes : Then a crier will call from the heaven : My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see. He also mentioned the death of the infidel, saying : His spirit will be restored to his body, two angels will come to him, make him sit up and ask him : Who is your Lord ? He will reply : Alas, alas ! I do not know. They will ask him : What is your religion ? He will reply : Alas, alas ! I do not know. They will ask : Who is this man who was sent on a mission among you ? He will reply : Alas, alas ! I do not know. Then a crier will call from the heaven : He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell. Then some of its heat and pestilential wind will come to him, and his grave will become restricted, so his ribs will be pressed together. Jarīr's version adds : One who is blind and dumb will then be placed in charge of him, having a sledge hammer such that if a mountain were struck with it, it would become dust. He will give him a blow

with it which will be heard by everything between the east and the west except by men and jinn, and he will become dust. Then his spirit will be restored to him.

(4736) The tradition mentioned above has also been transmitted by al-Barā' (b. 'Āzib) from the Prophet (may peace be upon him) through a different chain of narrators in a similar way.

Chapter 1704

THE SCALE

(4737) 'Ā'ishah said that she thought of Hell and wept. The Apostle of Allah (may peace be upon him) asked her : What makes you weep ? She replied : I thought of Hell and wept. Will you remember your family on the Day of Resurrection ? The Apostle of Allah (may peace be upon him) said : There are three places where no one will remember anyone : at the scale until one knows whether his weight is light or heavy ; at (the examination of) the book when one is commanded : Take and read Allah's record, until he knows whether his book will be put into his right hand, or into his left hand, or behind his back ;⁴¹⁴⁵ and at the Path when it is placed across *Jahannam*.⁴¹⁴⁶

Chapter 1705

THE ANTICHRIST (DAJJĀL)

(4738) Abū 'Ubaidah b. al-Jarrāh said : I heard the Prophet (may peace be upon him) say : There has been no Prophet after Noah who has not warned his people about the Antichrist (Dajjāl), and I warn you of him. The Apostle of Allah (may peace be upon him) described him to us, saying : Perhaps some who have seen me and heard my words will live till his time.⁴¹⁴⁷ The people asked : Apostle of Allah ! what will be the

4145. Cf. Qur'ān, lxxxiv. 7-10.

4146. It is an article of faith that the actions of every man will be weighed in a scale (*mizān*) on the Day of Resurrection. It is mentioned in the Qur'ānic verse xxi. 47. If his record is heavy, he will be saved, and if light, he will be punished.

4147. It means that some of his Companions will see the Dajjāl. He might be referring to Tamīm al-Dārī who had seen the Dajjāl, and mentioned about him to the Prophet (may peace be upon him). Or he might have referred to al-Khiḍr who will live till the Day of Resurrection, and will see the Dajjāl. Or it means that the Dajjāl will come out either during the generation of the Companions or after his lifetime. This is according to the version which has "Who have seen me or heard my words"

condition of our hearts on that day? Like what we are today? He replied: Or better.⁴¹⁴⁸

(4739) Ibn 'Umar reported: The Apostle of Allah (may peace be upon him) stood among the people and praised Allah in a way which is worthy of Him, and mentioned the Antichrist (Dajjāl), saying: I warn you of him, and there has been no Prophet who has not warned his people about him, and Noah also warned his people about him. But I tell you about him a word which no Prophet had told his people: you should know that he will be blind in one eye, and Allah is not blind in one eye.

Chapter 1706

ON THE KILLING OF THE KHAWĀRIJ⁴¹⁴⁹

(4740) Abū Dharr reported the Apostle of Allah (may peace be upon him) as saying: He who separates from the community within a span takes off the noose of Islam from his neck.⁴¹⁵⁰

(4741) Abū Dharr reported the Apostle of Allah (may peace be upon him) as saying: How will you deal with the rulers (*imāms*) who appropriate to themselves this booty? I said: I swear by Him Who sent you with the Truth that at that time I shall put my sword on my shoulder and smite with it till I meet you, or I join you. He said: Shall I not guide you to something better than that? You must show endurance till you meet me.⁴¹⁵¹

(4742) Umm Salamah, wife of the Prophet (may peace be upon him), is reported to have said: The Apostle of Allah (may peace be upon him) said: You will have commanders some of whom you will approve and some of whom you will disapprove. He who expresses disapproval with his tongue (Abū Dāwūd said: This is Hishām's version) is guiltless; and he who feels disapproval in his heart, is safe, but he who

4148. The condition of hearts will be better, for the faith will be stronger.

4149. Khawārij were a sect that emerged in Islam during the Caliphate of 'Alī. They revolted against 'Alī. They held that 'Alī was an unbeliever for accepting the arbitration. They also believed that every grave sinner was an unbeliever and excluded from the community.

4150. The Prophet (may peace be upon him) in this tradition emphasises the integration and unity of the community. If any man disintegrates the community by revolting against the *imām* (the ruler), he loses his faith and is thus excluded from the community. This refers to the Khawārij who revolted against 'Alī.

4151. This shows that the Muslims should obey their rulers and tolerate their injustice so long as they are believers and offer prayer. But they should not obey their command which is against the teachings of Islam. This is in the interest of the unity of the community.

is pleased and follows them. ⁴¹⁵² He was asked : Shall we not kill them, Apostle of Allah ? Abū Dāwūd's version has : Shall we not fight with them ? He replied : No, so long as they pray.

(4743) The tradition mentioned above has also been transmitted by Umm Salamah through a different chain of narrators to the same effect. This version has : He who disapproves is guiltless, and he who disapproves is safe. Qatādah said : It means one who feels its disapproval in his heart, and one who expresses disapproval in his heart.

(4744) 'Arfajah told that he heard the Apostle of Allah (may peace be upon him) as saying : Various corruptions will arise in my community, so strike with sword the one who tries to cause separation in the matter of Muslims when they are united, whoever he be. ⁴¹⁵³

Chapter 1707

FIGHTING AGAINST THE KHAWĀRIJ

(4745) 'Ubaidah (al-Salmān) said : 'All mentioned about the people of al Nahrawān, ⁴¹⁵⁴ saying : Among them there will be a man with a defective hand or with a small hand. If you were not to overjoy, I would inform you of what Allah has promised (the reward for) those who will kill them at the tongue of Muḥammad (may peace be upon him). I asked : Have you heard this from him ? He replied : Yes, by the Lord of the Ka'bah.

(4746) Abū Sa'īd al-Khudrī said : 'All sent same gold-mixed dust to the Prophet (may peace be upon him). He divided it among the four : al-Aqra' b. Ḥābis al-Ḥanzālī and then al-Mujāshi'i, 'Uyainah b. Badr al-Fazārī, Zaid al-Khail al-Ṭā'ī, next to one of Banū Nabḥān, and 'Alqamah b. 'Ulāthat al-'Āmiri (in general), next to one of Banū Kulaib. The Quraish and the *Anṣār* became angry and said : He is giving to the chiefs of the people of Najd and leaving us. He said : I am giving them for reconcilia-

⁴¹⁵² The predicate has been omitted. It means that he will be one of them. He will also share their fate.

⁴¹⁵³ The Prophet (may peace be upon him) did not tolerate disunity and schism among Muslims. Therefore, he ordered that, instead of causing separation and disagreement in the community, it is better to kill the person who causes disunity.

⁴¹⁵⁴ Al-Nahrawān, name of three villages, upper, middle and lower, between Wāsiṭ and Baghdad. Here a battle took place between 'All and the Khawārij. Hence the Khawārij are known as Ahl al-Nahrawān.

tion of their hearts.⁴⁵⁵ Then a man with deep-seated eyes, high cheek-bones, a projecting brow, a thick beard and a shaven head came forward and said : For Allah, Muḥammad ! He said : Who will obey Allah if I disobey Him ? Allah entrusts me with power over the inhabitants of the earth, but you do not. A man asked to be allowed to kill him—and I think he was Khālid b. al-Walīd—but he prevented him. Then when the man turned away, he said : From this one's stock there will be people who recite the Qur'ān, but it will not pass down their throats. They will sever from Islam as an arrow goes through the animal shot at. They will kill the followers of Islam and leave the worshippers of idols alone ; but if I live up to their time I shall certainly kill them as 'Ād were killed.⁴⁵⁶

(4747) Abū Sa'īd b. al-Khudrī and Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : Soon there will appear disagreement and dissension in my people ; there will be people who will be good in speech and bad in work. They recite the Qur'ān, but it does not pass their collar-bones. They will swerve from the religion as an animal goes through the animal shot at.⁴⁵⁷ They will not return to it till the arrow comes back to its notch.⁴⁵⁸ They are worst of the people and animals. Happy is the one who kills them and they kill him. They call to the Book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked : What is their sign ? He replied : They shave the head.

(4748) The tradition mentioned above has also been transmitted by Anas through a different chain of narrators in a similar manner. This version adds ; Their sign is shaving the head and eliminating the hair. If you see them, kill them.

Abū Dāwūd said : *Tasmīd* means uprooting the hair.

(4749) 'Alī said : When I mention a tradition to you from the Apostle of Allah (may peace be upon him), it is dearer to me that I fall from the heaven than I lie on

4155. The Prophet (may peace be upon him) divided the gold among some tribes who were newly converted. This he did to encourage them so that they might remain firm on Islam. The Qur'ān also allows to give the income of *ṣakhā'* to non-Muslims or newly-converted Muslims for their encouragement, *vide* verse ix. 60.

4156. The Prophet (may peace be upon him) in this tradition made a prediction about the emergence of the sect of the Khawārij. The qualities which the Prophet (may peace be upon him) described in this tradition were found in the Khawārij.

4157. It means that they will abandon Islam so quickly that no trace of it will be left in them. This is just like an arrow which goes through an animal without traces of excrement or blood, as another version has.

4158. As it is impossible that an arrow returns to its notch, similarly the Khawārij will not return to Islam.

him. But when I talk to you about matters between me and you, then war is a deception. I heard the Apostle of Allah (may peace be upon him) say : Towards the end of the time there will be people who are young in age and feeble in mind ; they will speak the best words of the people, but they will swerve from Islam as an arrow goes through the animal aimed at, and their faith will not pass their throats. Wherever you meet them kill them, for their killing will bring a reward for him who kills them on the Day of Resurrection.

(4750) Salamah b. Kuhail said : Zaid b. Wahb al-Juhani told that he was in the army which proceeded to (fight with) the Khawārij in the company of 'Alī. 'Alī then said : O people ! I heard the Apostle of Allah (may peace be upon him) say : There will appear from among my community people who recite the Qur'ān, and your recitation has no comparison with their recitation, and your prayer has no comparison with their prayer, and your fasts have no comparison with their fasts. They will recite the Qur'ān thinking that it is beneficial for them, while it is harmful for them.⁴¹⁵⁹ Their prayer will not pass their collar-bones.⁴¹⁶⁰ They will swerve from Islam as an arrow goes through the animal shot at. If the army that is approaching them knows what (reward) has been decided for them at the tongue of their Prophet (may peace be upon him), they would leave (other good) activities.⁴¹⁶¹ The sign of that is that among them there will be a man who has an upper arm, but not hand ; on his upper arm there will be something like the nipple of a female breast, having white hair thereon. Will you go to Mu'āwiyah and the people of Syria, and leave them behind among your children and property ?⁴¹⁶² I swear by Allah, I hope these are the same people,⁴¹⁶³ for they shed the blood unlawfully, and attacked the cattle of the people. So go on in the name of Allah. Salamah b. Kuhail said : Zaid b. Wahb then informed me of all the halting places one by one,⁴¹⁶⁴ (saying) : Until we passed a bridge. When we fought with each other, 'Abd Allah b. Wahb al-Rāsibi, who was the leader

4159. The reference here is to the Khawārij. It means that they will misinterpret the Qur'ān. Hence they will not be benefited by it.

4160. Their prayer will have no effect on their hearts.

4161. The other version of this tradition has : *la'li-takālū* meaning ; they would depend on this action alone and leave other good works.

4162. It means that it is prior to fight the Khawārij because they are more dangerous for them.

4163. 'Alī was certain that the Prophet (may peace be upon him) meant the Khawārij by his prediction in the tradition.

4164. It means that he told him about the places where fighting took place. Muslim has in his version *manzilat* only once and not twice. This might mean that he told him about a certain place.

of the Khawārij, said to them : Throw away the lances and pull out the swords from their sheaths, for I am afraid they will adjure you as they had adjured on the day of Ḥarūrā'.⁴¹⁶⁵ So they threw away their lances and pulled out their swords, and the people pierced them with their lances. They were killed (lying one on the other). On that day only two persons of the partisans (of 'Alī) were afflicted. 'Alī said : Search for the man with the crippled hand. But they could not find it. Then 'Alī got up himself and went to the people who had been killed and were lying on one another. He said : Take them out. They found him just near the ground. So he shouted : Allah is Most Great ! He said : Allah spoke the truth, and His Apostle has conveyed. 'Ubaidat al-Salmānī stood up to him, saying : Commander of the Faithful ! have you heard it from the Apostle of Allah (may peace be upon him) ? He said : Yes, by Him, there is no god but He. He put him to swear thrice and he swore.⁴¹⁶⁶

(4751) 'Alī said : Search for the man with crippled hand. He then mentioned the rest of the tradition. This version has : They took him out from beneath the slain in the dust. Abū al-Waḍī said : As if I am looking at an Abyssinian with a shirt on him. He had one of his hands like the nipple of the female breast, having hair on it like the hair on the tail of the jerboa.

(4752) Abū Maryam said : This man with the crippled hand was on that day with us in the mosque. We would sit with him by day and by night, and he was a poor man. I saw him attending the meals of 'Alī (Allah be pleased with him) which he took with the people, and I clothed him with a cloak of mine.

Abū Maryam said : The man with the crippled hand was called Nāfi' Dhū al-Thadyah (Nāfi', man of nipple). He had in his hand something like a female breast with a nipple at its ends like the nipple of the female breast. It had some hair on it like the whiskers of the cat.

Abū Dāwūd said : He was known among the people by the name of Ḥarqūs.

Chapter 1708

FIGHTING WITH THE THIEVES

(4753) 'Abd Allah b. 'Amr reported the Prophet (may peace be upon him) as saying : If the property of anyone is designed to be taken away without any right and

4165. Ḥarūrā' is the name of the place where the Khawārij were earlier assembled. 'Alī sent 'Abd Allah b. 'Abbās to have talks with them some of them submitted to him and others not, and they moved to Nahrawān.

4166. This he did to confirm the statement of 'Alī, so that the people might be fully convinced of the prediction of the Prophet (may peace be upon him) that had come true.

he fights and is killed, he is a martyr.⁴¹⁶⁷

(4754) Sa'Id b. Zaid reported the Prophet (may peace be upon him) as saying :
He who is killed while protecting his property is a martyr, and he who is killed while
defending his family, or his blood, or his religion is a martyr.

4167. The man who is killed while protecting his property will be a martyr because he wards off the oppression of an oppressor. He is killed as an oppressed. Therefore he will be a martyr. But his rank will be lower than a martyr who is killed in jihād.

XXXVI. KITAB AL-ADAB

[BOOK OF GENERAL BEHAVIOUR]

Chapter 1709

TOLERANCE AND THE CHARACTER OF THE PROPHET (MAY PEACE BE UPON HIM)

(4755) Anas said : The Apostle of Allah (may peace be upon him) was one of the best of men in character. One day he sent me to do something, and I said : I swear by Allah that I will not go. But in my heart I felt that I should go to do what the Prophet of Allah (may peace be upon him) had commanded me ; so I went out and came upon some boys who were playing in the street. All of a sudden the Apostle of Allah (may peace be upon him) who had come up behind caught me by the back of the neck, and when I looked at him he was laughing. He said : Go where I ordered you, little Anas. I replied : Yes, I am going, Apostle of Allah ! Anas said : I swear by Allah, I served him for seven or nine years,⁴¹⁶⁸ and he never said to me about a thing which I had done : Why did you do such and such ? nor about a thing which I left : Why did you not do such and such ?⁴¹⁶⁹

(4756) Anas said : I served the Prophet (may peace be upon him) at Medina for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me : Fie, nor did he say to me : Why did you do this ? or Why did you not do this ?

(4757) Abū Hurairah said : The Apostle of Allah (may peace be upon him) used to sit with us in meetings and talk to us. When he got up we also used to get up and see him entering the house of any of his wives. One day he talked to us and we stood up as he stood up and we saw that an A'rābī (a nomadic Arab) caught upon him and gave his cloak a violent tug making his neck red. Abū Hurairah said : The cloak was

4168. The transmitter is doubtful. Muslim has in his version nine years. This is correct. Some versions have ten years. That means nine years and some months. The months have been omitted in the version of nine years.

4169 This shows how much tolerance and sublime character the Prophet (may peace be upon him) had.

coarse. He turned to him and the A'rābī said to him : Load these two camels of mine, for you do not give me from your property or from your father's property. The Prophet (may peace be upon him) said to him : No, I ask Allah's forgiveness; no, I ask Allah's forgiveness; no, I ask Allah's forgiveness. I will not give you the camel-load until you give me retaliation; for your tug by which you pulled me. Each time the A'rābī said to him : I swear by Allah, I will not give it to you. He then mentioned the rest of the tradition. He (the Prophet), then called a man and said to him : Load these two camels of him : one camel with barley and on the other with dates. He then turned to us and said : Go on with the blessing of Allah.

Chapter 1710

DIGNIFIED BEARING

(4758) 'Abd Allah b. 'Abbās reported the Prophet (may peace be upon him) as saying : Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy.⁴¹⁷⁰

Chapter 1711

ON A MAN WHO SUPPRESSES HIS ANGER

(4759) Sahl b. Mu'ādh reported on the authority of his father that the Apostle of Allah (may peace be upon him) said : If anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large-eyed maidens he wishes.⁴¹⁷¹

Abū Dāwūd said : The name of the transmitter Abū Marḥūm is 'Abd al-Raḥmān b. Maimūn.

(4760) Suwaid b. Wahb quoted a son of a Companion of the Prophet (may peace be upon him) who said his father reported the Apostle of Allah (may peace be upon him) as saying : He then mentioned a similar tradition described above. This version has : Allah will fill his heart with security and faith. He did not mention the words "Allah

4170. It means that these qualities were endowed by Allah on the Prophets. It is an exhortation to adopt these qualities that are characteristics of Prophecy.

4171. This tradition indicates the merit of restraining one's anger when one has complete power to express it. Self-control at the time of anger brings much reward to the man in the next world.

will call him". This version further adds : He who gives up wearing beautiful garments when he is able to do so (out of humility, as Bishr's version has) will be clothed by Allah with the robe of honour, and he who marries for Allah's sake will be crowned by Allah with the crown of Kingdom.

(4761) 'Abd Allah (b. Mas'ūd) reported the Apostle of Allah (may peace be upon him) as saying : Whom do you consider a wrestler among you ? The people replied : (The man) whom the men cannot defeat in wrestling. He said : No, it is he who controls himself when he is angry.

Chapter 1712

WHAT SHOULD BE SAID AT THE TIME OF ANGER ?

(4762) Mu'ādh b. Jabal said : Two men reviled each other in the presence of the Prophet (may peace be upon him) and one of them became excessively angry so much so that I thought that his nose will break up on account of excess of anger. The Prophet (may peace be upon him) said : I know a phrase which, if he repeated, he could get rid of this angry feeling. They asked : What is it, Apostle of Allah ? He replied : He should say : I seek refuge in Thee from the accursed devil. Mu'ādh then began to ask him to do so, but he refused and persisted in quarelling, and began to enhance his anger.⁴¹⁷²

(4763) Sulaimān b. Šurad said : Two men reviled each other in the presence of the Prophet (may peace be upon him). Then the eyes of one of them became red and his jugular veins swelled. The Apostle of Allah (may peace be upon him) said : I know a phrase by repeating which the man could get rid of the angry feelings : I seek refuge in Allah from the accursed devil. The man said : Do you see insanity in me.

(4764) Abū Dharr said : The Apostle of Allah (may peace be upon him) said to us : When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good ; otherwise he should lie down.⁴¹⁷³

(4765) Bakr said : The Prophet (may peace be upon him) sent Mu'ādh for some of his work. He then transmitted the rest of the tradition mentioned above.

Abū Dāwūd said : This tradition is sounder of the two traditions.

(4766) Abū Wā'il al-Qāṣṣ said : We entered upon 'Urwah b. Muḥammad b. al-

4172. This tradition shows that when one becomes angry, one should seek refuge in Allah from the devil. One's anger will go away.

4173. This shows that if a man becomes angry, he should change his position. By this he will get rid of the anger.

Sa'di. A man spoke to him and made him angry. So he stood and performed ablution ; he then returned and performed ablution, and said : My father told me on the authority of my grandfather 'Aṭīyyah who reported the Apostle of Allah (may peace be upon him) as saying : Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water ; so when one of you becomes angry, he should perform ablution.

Chapter 1713

FORGIVENESS

(4767) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) was never given his choice between two things without taking the easier (or lesser) of them provided it involved no sin, for if it did, no one kept farther away from it than he. And the Apostle of Allah (may peace be upon him) never took revenge on his own behalf for anything unless something Allah had forbidden has been transgressed, in which event he took revenge for it for Allah's sake.⁴¹⁷⁴

(4768) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) never struck a servant or a woman.

(4769) Explaining the Qur'ānic verse "Hold to forgiveness,"⁴¹⁷⁵ 'Abd Allah b. al-Zubair said : The Prophet of Allah (may peace be upon him) was commanded to hold to forgiveness from the conduct of the people.

Chapter 1714

GOOD LIVING WITH THE PEOPLE

(4770) 'Ā'ishah said : When the Prophet (may peace be upon him) was informed of anything of a certain man, he would not say : What is the matter with so and so that he says ? But he would say : What is the matter with the people that they say such and such ?⁴¹⁷⁶

(4771) Anas said : A man who had the mark of yellowness on him came to the

4174. This shows that one should forgive others and should not take revenge as much as possible.

4175. Qur'ān, vii. 199.

4176. The Prophet (may peace be upon him) did not want that a man is ashamed of his evil deed. Hence he did not mention his name. He would instead talk in general and point out how people should behave.

Apostle of Allah (may peace be upon him). The Apostle of Allah (may peace be upon him) rarely mentioned anything of a man which he disliked before him. When he went out, he said : Would that you asked him to wash it from him.

Abū Dāwūd said : Salam is not 'Alawī (from the descendants of 'Alī). He used to foretell events by stars. He bore witness before 'Adī b. Arṭāt to the visibility of moon, but he did not accept his witness.

(4772) Abū Salamah and Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The believer is simple and generous, but the profligate is deceitful and ignoble.

(4373) 'Ā'ishah said : A man asked permission to see the Prophet (may peace be upon him), and he said : He is a bad son of the tribe, or : He is a bad member of the tribe. He then said : Give him permission. Then when he entered, he spoke to him leniently. 'Ā'ishah asked : Apostle of Allah ! you spoke to him leniently while you said about him what you said ! He replied : The one who will have the worst position in Allah's estimation on the Day of Resurrection will be the one whom people left alone for fear of his ribaldry.⁴¹⁷⁷

(4774) 'Ā'ishah said : A man asked permission to see the Prophet (may peace be upon him), and the Prophet (may peace be upon him) said : He is a bad member of the tribe. When he entered, the Apostle of Allah (may peace be upon him) treated in a frank and friendly way and spoke to him. When he departed, I said : Apostle of Allah ! when he asked permission, you said : He is a bad member of the tribe, but when he entered, you treated him in a frank and friendly way. The Apostle of Allah replied : 'Ā'ishah ! Allah does not like the one who is unseemly and lewd in his language.

(4775) The tradition mentioned above has been transmitted by 'Ā'ishah through a different chain of narrators. This version has : The Prophet (may peace be upon him) said : 'Ā'ishah ! there are some bad people who are respected for fear of their tongues.⁴¹⁷⁸

(4776) Anas said : I never saw that when any man brought his mouth to the ear of the Apostle of Allah (may peace be upon him) and he withdrew his head until the man himself withdrew his head, and I never saw that when any man took him by his hand and he withdrew his hand, until the man himself withdrew his hand.

4177. The suggestion is that people should behave gently to each other, and avoid slandering, reviling and abusing.

4178. It means that some people use lewd and abusive language. So people respect them for fear of their abusive language. In fact, they respect them only to prevent themselves from the harm of their tongue.

Chapter 1715

MODESTY

(4777) 'Abd Allah b. 'Umar said : The Prophet (may peace be upon him) passed by a man of the *Anṣār* when he was giving his brother a warning against modesty. The Apostle of Allah (may peace be upon him) said : Leave him alone, for modesty is a part of faith.⁴¹⁷⁹

(4778) Abū Qatādah said : We were sitting with 'Imrān b. Ḥuṣain and Bushair b. Ka'b was also there. 'Imrān b. Ḥuṣain reported the Apostle of Allah (may peace be upon him) as saying : Modesty is good altogether, or he said : Modesty is altogether good.⁴¹⁸⁰ Bushair b. Ka'b said : We find in some books that there is a modesty which produces peace and dignified bearing, and there is a modesty which produces weakness. 'Imrān b. Ḥuṣain repeated the same words. So 'Imrān became angry so much so that his eyes became red, and he said : Don't you see that I am transmitting a tradition from the Apostle of Allah (may peace be upon him) and you are mentioning something from your books? He (Qatādah) said : We said : Abū Nujaid, ⁴¹⁸¹ it is sufficient.⁴¹⁸²

(4779) Abū Mas'ūd reported the Apostle of Allah (may peace be upon him) as saying : One of the things people have learnt from the words of the earliest prophecy is : If you have no shame, do what you like.

Chapter 1716

GOOD CHARACTER

(4780) 'Ā'ishah said : I heard the Apostle of Allah (may peace be upon him) as saying : By his good character a believer will attain the degree of one who prays during the night and fasts during the day.⁴¹⁸³

4179. The man was asking him to lessen modesty, and that he should not be afraid to push himself forward. But this warning was not liked by the Prophet (may peace be upon him). He told him that modesty was not an evil quality, but it was a part of faith.

4180. The narrator is doubtful.

4181. Surname of 'Imrān b. Ḥuṣain.

4182. Modesty sometimes produces weakness from attaining a virtue, but that is a bad quality. Here the Prophet (may peace be upon him) means the modesty which prevents man from doing evil deeds. Such a kind of modesty is altogether good. Imrān became angry at Bushair because he was opposing the tradition of the Prophet (may peace be upon him). It is not tolerable to oppose the tradition of the Prophet (may peace be upon him).

4183. This tradition indicates the significance of good character in Islam.

(4781) Abū al-Dardā' reported the Prophet (may peace be upon him) as saying : There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection.

Abū al-Walīd said : I heard 'Aṭā' al-Kaikhārānī say : Abū Dāwūd said : His name is 'Aṭā' b. Ya'qūb. He is the maternal uncle of Ibrāhīm b. Nāfi'. He is called Kaikhārānī or Kūkhārānī.

(4782) Abū Umāmah reported the Apostle of Allah (may peace be upon him) as saying : I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.

(4783) Ḥārithah b. Wahb reported the Apostle of Allah (may peace be upon him) as saying : Neither the *Jawwāz* nor the *Ja'zarī*⁴¹⁸⁴ will enter Paradise. He said that the *Jawwāz* is the one who is coarse and uncivil.

Chapter 1717

DISAPPROVAL OF BOASTING IN THE MATTERS

(4784) Anas said : The she-camel of the Apostle of Allah (may peace be upon him) called al-'Aḍbā' had not been outstripped by another, but an A'rābī (a nomadic Arab) came on a young riding camel of his and it outstripped it. That distressed the Companions of the Apostle of Allah (may peace be upon him), but he said : It is Allah's right that nothing should become exalted in the world but He lowers it.⁴¹⁸⁵

(4785) Narrating this story Anas reported the Prophet (may peace be upon him) as saying : It is Allah's right that nothing should become exalted in the world but He lowers it.

Chapter 1718

DISAPPROVAL OF PRAISING MUTUALLY

(4786) Hammām said : A man came and praised 'Uthmān in his face, Al-Miqdād b. al-Aswad took dust and threw it on his face, saying : The Apostle of Allah (may peace be upon him) said : When you see those who are given to praising people, throw

4184. *Ja'zarī* is the one who is coarse, proud and self-conceited.

4185. Since the Companions became proud of the speed of the she-camel, Allah did not like this pride and boasting; Hence she was outstripped by another camel.

dust in their faces.⁴¹⁸⁶

(4787) Abū Bakrah said that when a man praised another man in his face in the presence of the Prophet (may peace be upon him), he said : You have beheaded your friend (saying it three times). He then said : One who cannot help expressing praise of his Companion, should say : I consider him such and such (as he intends to say), but I do not declare him pure with Allah.

(4788) Muṭarrif said quoting his father (ʿAbd Allah b. al-Shikhkhīr) : I went with a deputation of Banū ʿAmir to the Apostle of Allah (may peace be upon him), and we said : You are our lord (*ṣayyid*). To this he replied : The lord is Allah, the Blessed and Exalted. Then we said : And the one of us most endowed with excellence and superiority. To this he replied : Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.⁴¹⁸⁷

Chapter 1719

GENTLENESS

(4789) ʿAbd Allah b. Mughaffal reported the Apostle of Allah (may peace be upon him) as saying : Allah is gentle, likes gentleness, and gives for gentleness what He does not give for harshness.⁴¹⁸⁸

(4790) Al-Miqdām b. Shuraiḥ, quoting his father, said : I asked ʿĀʾishah about living in the desert. She said : The Apostle of Allah (may peace be upon him) used to go to the desert to these rivulets. Once he intended to go to the desert and he sent to me a she-camel from the camel of *ṣadaqah* which had not been used for riding so far. He said to me : ʿĀʾishah ! show gentleness, for if gentleness is found in anything, it beautifies it, and when it is taken out from anything it damages it.

Ibn al-Ṣabbāḥ said in his version : *Muḥarramah* means a mount which has not been used for riding.

(4791) Jarīr reported the Apostle of Allah (may peace be upon him) as saying : He who is deprived of gentleness is deprived of good.

4186. The Prophet (may peace be upon him) disapproved of the praise which is meant for earning worldly benefits or to please a man by mentioning those qualities which are not found in him. He also disliked the praise of a man in his face. However, if a man praises another man in his face for exhorting others, it is permissible.

4187. Meaning that you should not say things which are not allowable. The Prophet (may peace be upon him) meant to say that the people should not exaggerate in his praise so that it may exceed the limit.

4188. In this tradition the Prophet (may peace be upon him) has taught Muslims how to behave with other Muslims. They should show gentleness in their behaviour and avoid harshness.

(4792) Sa'd reported the Prophet (may peace be upon him) as saying: There is hesitation in everything except in the actions of the next world.

Chapter 1720

THANKING FOR AN ACT OF KINDNESS

(4793) Abū Hurairah reported the Prophet (may peace be upon him) as saying: He who does not thank Allah does not thank people.⁴¹⁸⁹

(4794) Anas said: The Immigrants (*Muhājirūn*) said: Apostle of Allah! the Helpers (*Anṣār*) got the entire reward. He said: No, so long as you pray to Allah for them and praise them.⁴¹⁹⁰

(4795) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying: If someone is given something, he should give a return for it provided he can afford; if he cannot afford, he should praise him. He who praises him for it, thanks him, and he who conceals it is ungrateful to him.

Abū Dāwūd said: It has been transmitted by Yaḥyā b. Ayyūb, from 'Umārah b. Ghazīyyah, from Sharaḥbīl on the authority of Jābir.

Abū Dāwūd said: In the chain of this tradition 'Umārah b. Ghazīyyah said: A man from my tribe said. The man referred to by him is in Sharaḥbīl. It is likely that they disliked him and, therefore, they did not name him.

(4796) Jābir reported the Prophet (may peace be upon him) as saying: If someone is donated something, and he mentions it, he thanks for it, and if he conceals it, he is ungrateful for it.

Chapter 1721

SITTING IN THE ROADS

(4797) Abū Sa'īd al-Khudrī reported the Apostle of Allah (may peace be upon him) as saying: Avoid sitting in the roads. The people said: Apostle of Allah! we must have meeting places in which to converse. The Apostle of Allah (may peace be upon him) said: If you insist on meeting, give the road its due. They asked: What is

4189. This shows that it is necessary to thank people so that one may thank Allah too.

4190. When Muslims immigrated to Medina, the Muslims of Medina, called the *Anṣār*, helped for their resettlement there. The immigrants felt that they obtained all the reward for helping them. The Prophet (may peace be upon him) told them that they too would be rewarded if they prayed for them and be thankful to them.

the due of roads, Apostle of Allah ? He replied : Lowering the eyes, removing anything offensive, returning salutations, commanding what is reputable and forbidding what is disreputable.⁴¹⁹¹

(4798) Abū Hurairah reported the Prophet (may peace be upon him) as saying on the same occasion : And guiding the people on their way.

(4799) 'Umar b. al-Khaṭṭāb quoted the Prophet (may peace be upon him) as saying on the same occasion : Help the oppressed (sorrowful) and guide those who have lost their way.

(4800) Anas said : A woman came to the Apostle of Allah (may peace be upon him) and said : Apostle of Allah : I have some need with you. He said to her : Mother of so and so, sit in the corner of any street you wish and I shall sit with you. So she sat and the Apostle of Allah (may peace be upon him) also sat with her till she fulfilled her need.

The narrator Ibn 'Isā did not mention "till she fulfilled her need." And Kathīr said : from Ḥumaid on the authority of Anas.

(4801) Anas reported this tradition to the same effect through a different chain of narrators. This version adds : A woman who had something (feebleness) in her mind.⁴¹⁹²

Chapter 1722

SPACIOUSNESS IN MEETINGS

(4802) Abū Sa'īd al-Khudrī said : I heard the Apostle of Allah (may peace be upon him) as saying : The best places to sit are those which provide most room.⁴¹⁹³

Abū Dāwūd said : The name of 'Abd al-Raḥmān b. Abī 'Amr is 'Abd al-Raḥmān b. 'Amr b. Abī 'Umrāt al-Anṣārī.

4191. This tradition indicates that Muslims should avoid sitting in the roads except when it is necessary to do so. While sitting in the road one should give its due as mentioned in this tradition.

4192. Meaning that the woman was feeble-minded. Her mental condition was not sound.

4193. The Prophet (may peace be upon him) taught etiquette of sitting in meetings. Meetings should be held in spacious places so that people are not harmed by narrow places.

Chapter 1723

SITTING PARTLY IN SHADE AND PARTLY IN SUN

(4803) Abū Hurairah reported Abū al-Qāsim⁴¹⁹⁴ (may peace be upon him) as saying : When one of you is in the sun (*shams*)—Makhlad's version has "*fa*"—and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up.⁴¹⁹⁵

(4804) Qais quoted his father as saying that he (his father) came when the Apostle of Allah (may peace be upon him) was addressing. He stood in the sun. He ordered him (to shift) and he shifted to the shade.

Chapter 1724

SITTING IN A CIRCLE

(4805) Jābir b. Samurah said : The Apostle of Allah (may peace be upon him) entered the mosque, and saw them (his Companions) in separate groups. He said : How is it that I see you in separate groups.⁴¹⁹⁶

(4806) Al-A'mash said : It seems he liked collective gathering.

(4807) Jābir b. Samurah said : When we came to the Prophet (may peace be upon him), each one would sit down where there was room.

Chapter 1725

SITTING IN THE MIDDLE OF A CIRCLE

(4808) Hudhaifah said that the Apostle of Allah (may peace be upon him) cursed the one who sat in the middle of a circle.⁴¹⁹⁷

4194. Surname of the Prophet (may peace be upon him).

4195. Another version gives the reason for this prohibition: "for that is how the devil sits" It is also medically harmful for health to move from a cold place to a hot place or vice versa.

4196. The Prophet (may peace be upon him) did not like that people should sit in small groups here and there. He liked that they should sit together in one circle.

4197. The suggestion is that a man should not force his way when people are seated, or should not keep people from seeing others. One should be seated with others and not in the middle.

Chapter 1726

ON A MAN WHO GETS UP FROM HIS PLACE FOR ANOTHER

(4809) Sa'Id b. Abi al-Ḥasan said : When Abū Bakrah came to us to give some evidence, a man got up from his place, but he refused to sit in it saying : The Prophet (may peace be upon him) forbade⁴¹⁹⁸ this, and the Prophet (may peace be upon him) forbade anyone to wipe his hand on the garment of anyone whose clothing he had not himself provided.⁴¹⁹⁹

(4810) Ibn 'Umar said : A man came to the Prophet (may peace be upon him), another man got up from his place for him, and when he went to sit in it, the Prophet (may peace be upon him) forbade him.⁴²⁰⁰

Abū Dāwūd said : The name of Abū al-Khuṣaib is Ziyād b. 'Abd al-Raḥmān.

Chapter 1727

THE MAN WITH WHOM ONE SHOULD KEEP COMPANY

(4811) Anas reported the Apostle of Allah (may peace be upon him) as saying : A believer who recites the Qur'ān is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'ān is like a date which has no fragrance but has sweet taste, a profligate who recites the Qur'ān is like basil whose fragrance is sweet but whose taste is bitter, and the profligate who does not recite the Qur'ān is like the colocynth which has a bitter taste and has no fragrance. A good companion is like a man who has musk ; if nothing of it goes to you, its fragrance will (certainly) go to you ; and a bad companion is like a man who has bellows ; if its (black) root does not go to you, its smoke will (certainly) go to you.⁴²⁰¹

4198. It means that one should not sit in the place if a man gets up for some work. However, if a man gives his own place agreeably to another man, he may sit in it. It is permissible.

4199. The suggestion is that a man should not use the garments of another man without his permission. If he himself provides it for use, or gives permission, it is then permissible to use it.

4200. This tradition indicates that if a man gets up in a meeting from his place, others should not occupy his place. A tradition reported by Abū Hurairah goes : The Prophet (may peace be upon him) said : If anyone gets up from where he has been sitting and comes back, he has most right to it (Muslim transmitted it). Another tradition says : A man must not make another get up from his place and then occupy it himself, but you should spread out and make room (Bukhārī and Muslim).

4201. This tradition indicates that one should make a good man his companion.

(4812) The tradition mentioned above has also been transmitted by Abū Mūsā from the Prophet (may peace be upon him) through a different chain of narrators up to "and its taste bitter". Ibn Mu'ādh added: Anas said: We used talk to one another that a good companion is like. . . . He then transmitted the rest of the tradition.

(4813) The tradition mentioned above has also been transmitted by Anas b. Mālik from the Prophet (may peace be upon him) through a different chain of narrators in a similar way.

(4814) Abū Sa'īd reported the Prophet (may peace be upon him) as saying: Associate only with a believer, and let only a God-fearing man eat your meals.

(4815) Abū Hurairah reported the Prophet (may peace be upon him) as saying: A man follows the religion of his friend; so each one should consider whom he makes his friend.⁴²²

(4816) Abū Hurairah reported the Prophet (may peace be upon him) as saying: The spirits are in marshalled hosts; those who know one another will be friendly, and those who do not, will keep apart.⁴²⁰³

Chapter 1728

DISAPPROVAL OF DISPUTING

(4817) Abū Mūsā reported the Apostle of Allah (may peace be upon him) as saying: Gladden people and do not scare them; make things easy and do not make them difficult.⁴²⁰⁴

(4818) Al-Sā'ib said: I came to the Prophet (may peace be upon him). The people began to praise me and make a mention of me. The Apostle of Allah (may peace be upon him) said: I know you, that is, he knew him. I said: My father and mother be sacrificed for you! you were my partner and how good a partner; you neither dis-

4202. According to some scholars, this tradition is weak. Some think it is a *mursal* tradition, and this opinion is preferable.

4203. This refers to the creation of man before his coming to this world. Those who had like nature and temperament became familiar with each other in this world, and those who were not like-minded remained separate.

4204. The Prophet (may peace be upon him) gave these instructions to those Companions whom he sent on a mission for preaching Islam, or to those whom he appointed governors of a province. By this he meant that, while preaching, one should avoid frightening the people of the punishment in the next world. One should rather tell the people about the mercy of Allah, His blessings, His reward in Paradise for doing good deeds. Similarly, one should present Islamic injunctions to them in an easy manner so that they may practise them.

puted nor quarrelled.⁴²⁰⁵

Chapter 1729

THE MANNER OF SPEECH

(4819) Yūsuf b. 'Abd Allah b. Salām quoted his father as saying: When the Apostle of Allah (may peace be upon him) sat talking (to the people), he would often raise his eyes to the sky.⁴²⁰⁶

(4820) Jābir b. 'Abd Allah said: The Apostle of Allah (may peace be upon him) spoke in a distinct and leisurely manner.⁴²⁰⁷

(4821) 'Ā'ishah said: The Apostle of Allah (may peace be upon him) spoke in a distinct manner so that anyone who listened to him could understand it.

(4822) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: Every important matter which is not begun by an expression of praise to Allah is maimed.⁴²⁰⁸

Abū Dāwūd said: It has also been transmitted by Yūnus, 'Aqīl, Shu'aib, Sa'id o. 'Abd al-'Azīz from al-Zuhri from the Prophet (may peace be upon him) in *mursal* form (the link of the Companion is missing).

Chapter 1730

ADDRESS

(4823) Abū Hurairah reported the Prophet (may peace be upon him) as saying: Every sermon which does not contain a *tashahhud*⁴²⁰⁹ is like a hand cut off.⁴²¹⁰

4205. This shows how fairly the Prophet (may peace be upon him) dealt with the people on his traditions.

This tradition is weak. There is a confusion in its chain.

4206. By doing so he might be waiting for the revelation.

4207. The Prophet (may peace be upon him) used to speak slowly and spaced out his words so that the people could follow him and remember his words.

4208. This shows that all important works should be begun in the name of Allah or with the praise of Allah. It means that the work not commenced with the praise of Allah is devoid of blessing.

4209. *Tashahhud* means to say: "I testify that there is no god but Allah, and Muhammad is Allah's Prophet."

4210. This tradition indicates that Muslims should first recite *tashahhud* in their sermons and speeches.

*Chapter 1731***TREATMENT OF PEOPLE ACCORDING TO THEIR RANKS**

(4824) Maimūn b. Abī Shabīb said : A beggar passed by 'Ā'ishah and gave him a piece of bread. Another man who wore clothes and had good appearance passed by her, and she made her seated and he ate (with her). When she was asked about that, she replied : The Apostle of Allah (may peace be upon him) said : Treat the people according to their ranks.⁴²¹¹

Abū Dāwūd said : The version of Yaḥyā is short.

Abū Dāwūd said : Maimūn did not see 'Ā'ishah.

(4825) Abū Mūsā al-Ash'arī reported the Apostle of Allah (may peace be upon him) as saying : Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'ān, but not to one who acts extravagantly⁴²¹² regarding it, or turns away from it, and showing honour to a just ruler.⁴²¹³

*Chapter 1732***ON A MAN WHO SITS BETWEEN TWO MEN WITHOUT THEIR PERMISSION**

(4826) 'Amr b. Shu'aib, on his father's authority, said that his grandfather reported the Apostle of Allah (may peace be upon him) as saying : One should not sit between two men except with their permission.

(4827) 'Amr b. Shu'aib, on his father's authority, said that 'Abd Allah b. 'Amr reported the Apostle of Allah (may peace be upon him) as saying : It is not lawful for a man to separate two persons except with their permission.⁴²¹⁴

*Chapter 1733***HOW SHOULD A MAN SIT ?**

(4828) Abū Sa'īd al-Khudrī said : When the Apostle of Allah (may peace be upon

4211. This shows that all people should not be treated equally. They should be treated according to their ranks.

4212. It means that one should be moderate in the interpretation of the Qur'ān, and avoid discovering its hidden and allegorical meaning.

4213. To show honour to these three persons amounts to showing honour to Allah.

4214. It means that if two persons are sitting together, a third man should not interfere and force his place between them without their permission. One should first ask for their permission and then sit with them.

him) sat, he had his knees drawn up supported by his hands.

Abū Dāwūd said : 'Abd Allah b. Ibrāhīm was an old man and his traditions were rejected.

(4829) Qailah, daughter of Makhramah, said that she saw the Prophet (may peace be upon him) sitting with his arms round his legs. She said : 'When I saw the Apostle of Allah (may peace be upon him) in such humble condition in the sitting position (according to Mūsā's version), I trembled with fear.'⁴²¹⁵

Chapter 1734

DISAPPROVED MANNER OF SITTING

(4830) 'Amr b. al-Sharīd quoted his father al-Sharīd b. Suwaid as saying : The Apostle of Allah (may peace be upon him) came upon me when I was sitting thus : having my left hand behind my back and leaning on the fleshy part of it, and said : Are you sitting in the manner of those with whom Allah is angry ?

Chapter 1735

PROHIBITION OF TALKING AFTER NIGHT PRAYER

(4831) Abū Barzah said : The Apostle of Allah (may peace be upon him) forbade sleeping before the night prayer and talking after it.'⁴²¹⁶

Chapter 1736

ON A MAN WHO SITS CROSS-LEGGED

(4832) Jābir b. Samurah said : When the Prophet (may peace be upon him) prayed the dawn prayer, he sat cross-legged where he was till the sun had come well up.'⁴²¹⁷

4215. This shows that a man should sit in a humble way. He should not show pride and conceit by the manner of his sitting. Although the Prophet (may peace be upon him) was sitting humbly, Qailah trembled with fear by the dignified bearing of his Prophecy.

4216 The Prophet (may peace be upon him) forbade sleeping before night prayer so that one might not leave it, and talking after night prayer so that one might say dawn prayer in time.

4217. This shows that sitting cross-legged is permissible.

Chapter 1737

WHISPERING

(4833) 'Abd Allah (b. Mas'ūd) reported the Apostle of Allah (may peace be upon him) as saying: Two persons should not talk privately ignoring the third, for that will grieve him.

(4834) A similar tradition has been transmitted by Ibn 'Umar through a different chain of narrators. This version has: Abū Šāliḥ said: I asked Ibn 'Umar: If they are four? He replied: Then it does not harm you.⁴²¹⁸

Chapter 1738

IF A MAN GETS UP FROM HIS PLACE AND THEN RETURNS, HE IS ENTITLED TO HIS PLACE

(4835) Abū Šāliḥ said: I was sitting with my father and there was also a boy with him. He got up and then returned. So my father mentioned a tradition on the authority of Abū Hurairah from the Prophet (may peace be upon him) saying: If anyone gets up from where he has been sitting and comes back to it, he has most right to it.

(4836) Ka'b al-A'yādī said: I used to visit Abū al-Dardā'. Abū al-Dardā' said: The Apostle of Allah (may peace be upon him) would sit and we would also sit around him. If he got up intending to return, he would take off his sandals or something he was wearing, and his Companions recognising his purpose (that he would return) would stay where they were.

Chapter 1739

IT IS DISAPPROVED THAT A MAN GETS UP FROM THE MEETING AND DOES NOT REMEMBER ALLAH

(4837) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: People who get up from an assembly in which they did not remember Allah will be just as if they had got up from an ass's corpse, and it will be a cause of grief

4218. The other man is not alone. They are two. He will not, therefore, be grieved.

to them.⁴²¹⁹

(4838) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone sits at a place where he does not remember Allah, deprivation will descend on him from Allah ; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah.

Chapter 1740

ATONEMENT OF AN ASSEMBLY

(4839) 'Abd Allah b. 'Amr b. al-ʿĀṣ said : There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly ; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are : Glory be to Thee, O Allah, and I begin with praise of Thee, there is no god but Thou ; I ask Thy pardon, and return to Thee in repentance.⁴²²⁰

(4840) A similar tradition has also been transmitted by Abū Hurairah from the Prophet (may peace be upon him) through a different chain of narrators.

(4841) Abū Barzat al-Aslami said : When the Apostle of Allah (may peace be upon him) intended to get up from the assembly he used to say in the last.⁴²²¹ Glory be to Thee, O Allah, and I begin with praise of Thee, I testify that there is no god but Thou ; I ask Thy pardon, and return to Thee in repentance. The man asked : Apostle of Allah ! you utter the words now which you did not do in the past ? He replied : (This is an) atonement for what takes place in the assembly.

Chapter 1741

COMPLAINT AGAINST SOMEONE IN THE ASSEMBLY

(4842) 'Abd Allah b. Mas'ūd reported the Apostle of Allah (may peace be upon him) as saying : None of my Companions must tell me anything about anyone, for I

⁴²¹⁹. This tradition indicates that people should remember Allah when they assemble at some place for any work. When they get up from it, they should recite a prayer as prescribed by the Prophet (may peace be upon him) mentioned in the next chapter.

⁴²²⁰. This supplication should be uttered before leaving the assembly. By uttering this prayer, the people will be forgiven for what took place in that assembly.

⁴²²¹. It means either "at the end of the assembly" or "towards the end of his life"

like to come out to you with no ill-feelings.⁴²²²

Chapter 1742

TO BE CAREFUL OF THE PEOPLE

(4843) 'Abd Allāh b. 'Amr b. al-Faghwā' al-Khuzā'i quoted his father as saying: The Apostle of Allah (may peace be upon him) called me. He intended to send me with some goods to Abū Sufyān for distributing them among the Quraish at Mecca after the Conquest. He said: Search for a companion. Then 'Amr b. Umayyat al-Ḍamrī came to me and said: I have been told that you are intending to make a journey and seeking a companion. I said: Yes. He said: I am your companion. I then went to the Apostle of Allah (may peace be upon him) and said: I have found a companion. He asked: Who is he? I replied: 'Amr b. Umayyat al-Ḍamrī. He said: When you come down to the territory of his people, be careful of him, for a maxim goes: If one is your real brother, do not feel safe from him. So we proceeded, and when I reached al-Abwā',⁴²²³ he said to me: I have some work with my people at Waddān,⁴²²⁴ so stay here till I come back. I said: Go without losing your way. When he turned his back, I recalled the words of the Prophet (may peace be upon him). So I rode on my camel and went on galloping it. When I reached al-Aṣfīr,⁴²²⁵ he was pursuing me with a group of men. Then I galloped it and excelled him. When he saw me that I had outstripped him, they returned and he came to me. He said to me: I had some work with my people. I said: Yes. We then went on until we reached Mecca, and I gave the goods to Abū Sufyān.⁴²²⁶

(4844) Abū Hurairah reported the Prophet (may peace be upon him) as saying: A believer is not stung twice from the same hole.⁴²²⁷

4222. The Prophet (may peace be upon him) loved all his Companions. If someone complained against any Companion, he might have ill-feeling for him. But he wished that when he died, he should be free from ill-feelings against his Companions.

4223. Al-Abwā'. The name of a mountain between Mecca and Medina.

4224. Waddān. A village not far from al-Abwā' near al-Juhfah.

4225. Al-Aṣfīr. pl. of *Aṣfar*. Mountain passes through which the Prophet (may peace be upon him) went to Badr.

4226. This tradition shows that one should beware of one's friends and relatives, for no one knows when one's mind changes. One should not trust anyone, especially when one carries goods or money.

4227. It means that if a believer is deceived by someone, he should beware of him so that he may not be deceived again.

Chapter 1743

ON THE WALKING OF A MAN

(4845) Anas said : When the Prophet (may peace be upon him) walked, it looked as if he bent forwards.

(4846) Sa'Id al-Jariri quoted Abū al-Ṭufail as saying : I saw the Apostle of Allah (may peace be upon him). I asked : How did you see him ? He said : He was white, good-looking, and when he walked, it looked as if he was descending to a low ground.⁴²²⁸

Chapter 1744

PLACING ONE LEG OVER THE OTHER WHILE LYING ON THE BACK

(4847) Jābir said : The Apostle of Allah (may peace be upon him) forbade that a man should lie placing (and according to Qutaibah's version : "should raise") one of his legs over the other. Qutaibah's version adds : When he was lying on his back.⁴²²⁹

(4848) 'Abbād b. Tamīm quoted his paternal uncle as saying that he had seen the Apostle of Allah (may peace be upon him) lying on his back in the mosque according to Qa'nabl's version) placing one foot over the other.⁴²³⁰

(4849) Sa'Id b. al-Musayyab said : 'Umar b. al-Khaṭṭāb and 'Uthmān b. 'Affān used to do that.

Chapter 1745

PUBLISHING SECRETS AND TALKS OF OTHERS

(4850) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying : When a man tells something and then departs, it is a trust.⁴²³¹

(4851) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying : Meetings are confidential except three : those for the purpose of

4228. When the Prophet (may peace be upon him) walked, he bent forwards. As he used to walk rapidly, it looked as if he was descending to a low place.

4229. The Prophet (may peace be upon him) forbade to raise one leg over the other lest the private part should be disclosed. It is permissible if there is no such fear.

4230. This shows that if there is no fear that the private part will be unveiled, it is permissible to place one leg over the other when one lies on the back.

4231. It means that the thing should be treated as confidential.

shedding blood unlawfully, or committing fornication, or acquiring property unjustly.

(4852) Abū Sa'īd al-Khudrī reported the Apostle of Allah (may peace be upon him) as saying : The most serious breach of trust in Allah's sight is that a man who has intercourse with his wife, and she with him, spreads her secret.⁴²³²

Chapter 1746

ON A MISCHIEF-MAKER

(4853) Ḥudhaifah reported the Apostle of Allah (may peace be upon him) as saying : A mischief-maker will not enter Paradise.⁴²³³

Chapter 1747

A TWO-FACED MAN

(4854) Abū Hurairah reported the Prophet (may peace be upon him) as saying : The worst of the people is a man who is double-faced : he presents one face to some and another to others.⁴²³⁴

(4855) 'Ammār reported the Apostle of Allah (may peace be upon him) as saying : He who is two-faced in this world will have two tongues of fire on the Day of Resurrection.

Chapter 1748

BACK-BITING

(4856) Abū Hurairah said : The Apostle of Allah (may peace be upon him) was asked : Apostle of Allah ! what is back-biting ? He replied : It is saying something about your brother which he would dislike. He was asked again : Tell me how the

4232. This tradition shows that a husband should not talk about his intercourse with his wife to others, nor should he tell people about defects or beauties he has found in her.

4233. It means that a man should not talk to the people about the secrets of others in order to make a mischief. If a man hears something from another man, that is a trust with him. He should not disclose it to the people. It is a great sin to tell the people about the secrets of others.

4234. It means that such a man is the worst type of liars and hypocrites. A man who pleases all people by his lying and hypocrisy has been condemned by the Prophet (may peace be upon him). A two-faced man does not care for truth and right, but tells every group of people what they like, whether it is right or wrong. This he does to show that he is one of them.

matter stands if what I say about my brother is true? He replied: If what you say of him is true, you have slandered him, and if what you say of him is not true, you have reviled him.⁴²³⁵

(4857) 'Ā'ishah said: I said to the Prophet (may peace be upon him): It is enough for you in Saʿdiyyah that she is such and such (the other version than Musaddad's has :) meaning that she was short-statured. He replied: You have said a word which would change the sea if it were mixed in it. She said: I imitated a man before him (out of disgrace). He said: I do not like that I imitate anyone even if I should get such and such.⁴²³⁶

(4858) Sa'īd b. Zaid reported the Prophet (may peace be upon him) as saying: The most prevalent kind of usury is going to lengths in talking unjustly against a Muslim's honour.⁴²³⁷

(4859) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: The gravest sin is going to lengths in talking unjustly against a Muslim's honour, and it is a major sin to abuse twice for abusing once.⁴²³⁸

(4860) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying: When I was taken up to heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said: Who are these people, Gabriel? He replied: They are those who were given to back biting⁴²³⁹ and who aspered people's honour.

Abū Dāwūd said: Yaḥyā b. 'Uthmān has also transmitted it from Baqīyyah; there is no mention of Anas in it.⁴²⁴⁰

(4861) This tradition has also been transmitted by 'Isā b. Abī 'Isā al-Sailāhī from Abū al-Mughīrah, as Ibn al-Muṣaffā said.⁴²⁴¹

(4862) Abū Barzā al-Aslamī reported the Apostle of Allah (may peace be upon him) as saying: O community of people, who believed by their tongue, and belief

4235. Back-biting is a major sin. When a man slanders another man in his absence, it is back-biting. If any man wants to say about another man, true or false, he should say it to him or to others in his presence. If that is not true about him, it is reviling which is more serious than back-biting.

4236. It is a major sin to speak about the faults of others before the people or to imitate them out of disgrace.

4237. The Prophet (may peace be upon him) educated the people to respect each other and avoid disgracing them.

4238. It is a sin to abuse even once. But it is a grave sin to abuse twice if one has abused once.

4239. Literally, eating people's flesh.

4240. This is a *muṣṣal* tradition.

4241. This tradition has perfect chain.

did not enter their hearts,⁴²⁴² do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house.⁴²⁴³

(4863) Al-Mustawrid reported the Apostle of Allah (may peace be upon him) as saying: If anyone eats once at the cost of a Muslim's honour, Allah will give him a like amount of *Jahannam* to eat; if anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with a like amount of *Jahannam*; and if anyone puts himself in a position of reputation and show Allah will disgrace him with a place of reputation and show on the Day of Resurrection.

(4864) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: Everything of a Muslim is sacred to a Muslim: his property, honour and blood. It is enough evil for any man to despise his brother Muslim.

Chapter 1749

ON A MAN WHO GUARDS A MUSLIM FROM SLANDERING

(4865) Mu'ādh b. Anas reported the Prophet (may peace be upon him) as saying: If anyone guards a believer from a hypocrite, Allah will send an angel who will guard his flesh on the Day of Resurrection from the fire of *Jahannam*; but if anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the bridge over *Jahannam* till he is acquitted of what he said.⁴²⁴⁴

(4866) Jābir b. 'Abd Allah and Abū Ṭalḥah b. Sahl al-Anṣārī reported the Apostle of Allah (may peace be upon him) as saying: No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspered without Allah deserting him in a place where he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspered and his respect violated without Allah helping him in a place where he wishes his help.

Yaḥyā said: 'Ubaid Allah b. 'Abd Allah b. 'Umar and 'Uqbah b. Shaddād transmitted it to me.

Abū Dāwūd said: This Yaḥyā b. Sulaim is the son of Zaid, the freed slave of

4242. The pronoun is singular (i.e. his tongue and his heart).

4243. This shows that Muslims should conceal faults of others. If they search for them and disclose them, Allah will reveal their faults even if they do not reveal them. That will be disgrace to them.

4244. This shows that disgracing a Muslim is a grave sin and guarding him from slander is a virtue.

the Prophet (may peace be upon him), and Ismā'īl b. Bashīr is the freed slave of Banū Maghālah. Sometimes the name of 'Utbah b. Shaddād is mentioned instead of 'Uqbah.

Chapter 1750

THE MAN WHOSE SLANDER IS NOT TAKEN INTO CONSIDERATION

(4867) Jundub said : A desert Arab came and, making his camel kneel and tethering it, entered the mosque and prayed behind the Apostle of Allah (may peace be upon him). When the Apostle of Allah (may peace be upon him) had given the salutation, he went to his riding beast and, after untethering and riding it, he called out : O Allah, show mercy to me and to Muḥammad and associate no one else in Thy mercy to us. The Apostle of Allah (may peace be upon him) then said : Do you think that he or his camel is farther astray ?⁴²⁴⁵ Did you not listen to what he said ? They replied : Certainly.⁴²⁴⁶

Chapter 1751

IF A MAN SLANDERS ANOTHER MAN, HE MAKES IT LAWFUL FOR HIM

(4868) Qatādah said : Is one of you helpless to be like Abū Ḍaigham or Ḍamḍam (Ibn 'Ubaid is doubtful) who would say when morning came : O Allah, I gave my honour as alms to Thy servants ?⁴²⁴⁷

(4869) 'Abd al-Raḥmān b. 'Ajlān reported the Apostle of Allah (may peace be upon him) as saying : Is one of you unable to be like Abū Ḍamḍam ? The people asked : Who is Abū Ḍamḍam ? He replied : A man of old before you. He then mentioned the rest of the tradition to the same effect. This version has : Who would say (in

4245. This is a literal translation of the Arabic word "*adallu*". By this the Prophet (may peace be upon him) probably meant that he was ignorant. He named him so because he narrowed down the mercy of Allah.

4246. The bedouin deserved what the Prophet (may peace be upon him) had said about him. By saying it he aimed at teaching the people that they should not narrow the mercy of Allah. They should pray for all.

4247. Abū Ḍamḍam was a man in the past communities. He sacrificed his honour for the people, meaning that he would not claim if anyone slandered him. Qatādah means that a man can forgive his brother beforehand every day by praying to Allah that if anyone slanders him, he forgives him. Thus the man who slanders him will not be sinful.

the morning) : My honour is for the one who reviles me.⁴²⁴⁸

Abū Dāwūd said : This tradition has also been transmitted by Hāshim b. al-Qāsim from Muḥammad b. 'Abd Allah al-'Ammī from Thābit on the authority of Anas from the Prophet (may peace be upon him) to the same effect.

Abū Dāwūd said : The tradition of Ḥammād (i.e. 'Abd al-Raḥmān's version) is sounder.

Chapter 1752

SEARCHING FOR THE FAULTS OF THE PEOPLE

(4870) Mu'āwiyah said : I heard the Apostle of Allah (may peace be upon him) say : If you search for the faults of the people, you will corrupt them, or will nearly corrupt them.⁴²⁴⁹ Abū al-Dardā' said : These are the words which Mu'āwiyah himself heard from the Apostle of Allah (may peace be upon him), and Allah benefited him by them.

(4871) Jubair b. Nufair, Kathīr b. Murrah, 'Amr b. al-Aswad, Miqdām b. Ma'dikarib, and Abū Umāmah reported the Prophet (may peace be upon him) as saying : When a ruler seeks to make imputations against the people, he corrupts them.⁴²⁵⁰

(4872) Zaid b. Wahb said : A man was brought to Ibn Mas'ūd. He was told : This is so and so, and wine was dropping from his beard. 'Abd Allah thereupon said : We have been prohibited to seek out (faults). If anything becomes manifest to us, we shall seize it.

Chapter 1753

CONCEALING THE FAULTS OF A MUSLIM

(4873) 'Uqbah b. 'Āmir reported the Prophet (may peace be upon him) as saying : He who sees something which should be kept hidden and conceals it will be like

4248. By saying these words the man who reviles this man will not be sinful, for he has already forgiven him.

4249. It means that if people do wrongs secretly, one should not seek them out and then reveal them to the people. If their faults are disclosed, they might be shameless and do these wrongs openly.

4250. This is a prohibition of delving into other people's affairs and disclosing things which should not be disclosed. When their faults are disclosed, they become more corrupt and perform wrong acts openly. The rulers have been prohibited to seek out the faults of the people.

one who has brought to life a girl buried alive.⁴²⁵¹

(4874) Abū al-Haitham quoted Dukhain, the scribe of 'Uqbah b. 'Āmir, saying: We had some neighbours who used to drink wine. I prohibited them, but they did not stop. I then said to 'Uqbah b. 'Āmir: These neighbours of ours drink wine, and I prevented them but they did not stop, and I am going to call the police for them. He said: Leave them. I again came to 'Uqbah b. 'Āmir and said: Our neighbours have refused to refrain from drinking wine, and I am going to call the police for them. He said: Woe to thee! Leave them alone; I heard the Apostle of Allah (may peace be upon him) say. He then mentioned the tradition to the same effect as recorded above on the authority of the narrator Muslim.

Abū Dāwūd said: In this version Hāshim b. al-Qāsim said on the authority of Laith: Do not do it, but preach them and threaten them.

Chapter 1754

BROTHERHOOD

(4875) 'Abd Allah b. 'Umar reported the Prophet (may peace be upon him) as saying: A Muslim is a Muslim's brother: he does not wrong him or abandon him. If anyone cares for his brother's need, Allah will care for his need; if anyone removes a Muslim's anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of Resurrection; and if anyone conceals a Muslim's fault, Allah will conceal his fault on the Day of Resurrection.⁴²⁵²

(4876) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: When two men abuse one another, what they say is laid to the charge of the one who began it, so long as the one who is wronged does not go over the score.⁴²⁵³

Chapter 1755

HUMBLENESS

(4877) 'Iyāḍ b. Ḥimār (al-Mujāshi'ī) reported the Apostle of Allah (may peace be upon him) as saying: Allah has revealed to me that you must be humble, so that

4251. It means that if a Muslim sees the fault of a Muslim, he should conceal it. He will be rewarded for it by Allah.

4252. The Prophet (may peace be upon him) aimed at building up a society in which its members lived like brothers. He thought of an ideal Muslim society free from all kinds of evils.

4253. It means that the man who begins abusing will be responsible for the abusing of both. But if the man who is wronged exceeds the limits, he will also be responsible for his transgression.

no one oppresses another and boasts over another.⁴²⁵⁴

Chapter 1756

TAKING REVENGE

(4878) Sa'īd b. al-Musayyab said : While the Apostle of Allah (may peace be upon him) was sitting and there were some Companions with him, a man reviled Abū Bakr and pained him. But Abū Bakr kept silence. He pained him twice, but Abū Bakr restrained from him. He pained him thrice and Abū Bakr took revenge on him. Then the Apostle of Allah (may peace be upon him) got up when Abū Bakr took revenge. Abū Bakr said : Did you become angry with me, Apostle of Allah ? The Apostle of Allah (may peace be upon him) replied : An angel came down from the heaven and he was rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit when the devil came down.⁴²⁵⁵

(4879) The tradition mentioned above has also been transmitted by Abū Hurairah through a different chain of narrators. This version has : A man was reviling Abū Bakr. He then mentioned the rest of the tradition in a similar manner.

Abū Dāwūd said : Similarly, it has been transmitted by Ṣafwān b. 'Īsā, from Ibn 'Aflān, as Sufyān said.

(4880) Ibn 'Awn said : I asked about the meaning of *intiṣār* (revenge) in the Qur'ānic verse : "But indeed if any do help and defend (*intaṣara*) after a wrong (done) to them, against such there is no cause of blame."⁴²⁵⁶ Then 'Alī b. Zaid b. Jad'ān told me on the authority of Umm Muḥammad, the wife of his father. Ibn 'Awn said : It was believed that she used to go to the Mother of the Faithful (i.e. 'Ā'ishah). She said : The Mother of the Faithful said : The Apostle of Allah (may peace be upon him) came upon me while Zainab daughter of Jaḥsh ⁴²⁵⁷ was with us. He began to do something with his hand.⁴²⁵⁸ I signalled to him until I made him understand about her. So he stopped. Zainab came on and began to abuse 'Ā'ishah. She prevented her, but she did not stop. So he (the Prophet) said to 'Ā'ishah : Abuse her. Then she

4254. The Prophet (may peace be upon him) educated Muslims to show humbleness to one another, and avoid boasting and oppressing.

4255. This is a *muṣṣal* tradition, as the link of the Companion is missing. But it has been transmitted through a different chain on the authority of Abū Hurairah.

This shows that if one shows patience, one will be helped by Allah.

4256. Qur'ān, xlii. 41

4257. The wife of the Prophet (may peace be upon him).

4258. Probably touching her with his hand, or something similar,

abused her and dominated her. Zainab then went to 'Alī and said: 'Ā'ishah abused you and did (such and such).⁴²⁵⁹ Then Fā'imah came (to the Prophet) and he said to her: She is favourite of your father, by the Lord of the Ka'bah! She then returned and said to them: I said to him such and such, and he said to me such and such. Then 'Alī came to the Prophet (may peace be upon him) and spoke to him about that.⁴²⁶⁰

Chapter 1757

PROHIBITION OF ABUSING THE DEAD

(4881) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying: When your companion dies, leave him and do not revile him.⁴²⁶¹

(4882) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying: Make a mention of the virtues of your dead, and refrain from (mentioning) their evils.

Chapter 1758

PROHIBITION OF OPPRESSION AND PRIDE

(4883) Abū Hurairah said: I heard the Apostle of Allah (may peace be upon him) say: There were two men among Banū Isrā'īl who were striving for the same goal. One of them would commit sin and the other would exert his best in the world. The man who exerted in worship continued to see the other in sin. He would say: Refrain from it. One day he found him in sin and said to him: Refrain from it. He said: Leave me alone and my Lord. Have you been sent as a watchman on me? He said: I swear by Allah, Allah will not forgive you, nor will He admit you to Paradise. Then their souls were taken back (by Allah), and they met together with the Lord of the worlds. He

4259. Since Zainab belonged to Banū Hāshim, she complained to 'Alī.

4260. This tradition is not reliable. The traditions narrated by 'Alī b. Zaid b. Jad'ān are not authentic. Besides, Umm Ja'ān is unknown.

Rationally speaking, it is unthinkable that the wives of the Prophet (may peace be upon him) could abuse each other, and the Prophet (may peace be upon him) himself would ask 'Ā'ishah to abuse (God forbid).

4261. Reviling the dead is more serious than reviling the people who are alive, for there is no chance to beg pardon of a person who has died. Moreover, the man who dies may have the punishment for his evil deeds. It is, therefore, useless to abuse him. It may be that Allah forgives his sins, and the people do not know. Hence the Prophet (may peace be upon him) forbade to abuse the dead.

(Allah) said to this man who had striven hard in worship. Had you knowledge about Me or had you power over that which I had in My hand? He said to the man who sinned: Go and enter Paradise by My mercy. He said about the other: Take him to Hell. Abū Hurairah said: By Him in Whose hand my soul is, he spoke a word by which this world and the next world of his were destroyed.⁴²⁶²

(4884) Abū Bakrah reported the Apostle of Allah (may peace be upon him) as saying: There is no sin more fitted to have punishment meted out by Allah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of relationship.⁴²⁶³

Chapter 1759

ENVY

(4885) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: Avoid envy, for envy devours good deeds just as fire devours fuel or (he said) "grass."⁴²⁶⁴

(4886) Sahl b. Abī Umāmah said that he and his father (Abū Umāmah) entered upon Anas b. Mālik at Medina during the time (regime) of 'Umar b. 'Abd al-'Azīz when he (Anas b. Mālik) was the governor of Medina. He was praying very light prayer as if it was the prayer of a traveller or near it.⁴²⁶⁵ When he saluted, my father said: May Allah have mercy on you! Tell me about this prayer: is it obligatory or supererogatory? He said: It is obligatory; it is the prayer performed by the Apostle of Allah (may peace be upon him). I did not make a mistake except in one thing that I forgot. He said: The Apostle of Allah (may peace be upon him) used to say: Do not impose austerities on yourselves and so austerities would be imposed on you, for people have imposed austerities on themselves and Allah imposed austerities on them.⁴²⁶⁶ Their

4262. This shows that one should not be proud of one's worship and piety. Man will go to Paradise by the mercy of Allah.

4263. Allah will punish a man for all sins in the next world, but He may punish the man for these two sins in this world. Oppression, pride, self-conceit and severing ties of relationship are sins which are much serious in the sight of Allah. Hence one should avoid these sins.

4264. This tradition indicates that envy is such a bad quality that it destroys even other good deeds. Envy (*hasad*) has been defined as a desire for the loss of a blessing of another man and desire for having it for oneself.

4265. Anas might be the leader in prayer. Hence he was praying lightly according to the traditions of the Prophet (may peace be upon him).

4266. This shows that people should adopt moderation in their worship and should not go to extremes, such as continuous fasting, vigilance all the night and seclusion from wife and children.

survivors are to be found in cells and monasteries. (Then he quoted :) "Monasticism, they invented it ; we did not prescribe it for them."⁴²⁶⁷ Next day he went in the morning and said : Would you not ride and go, so that you may see and take lesson ? He said : Yes. Then all of them rode and reached a land whose inhabitants had perished, passed away and died. The town had fallen down upon its roofs. He asked : Do you know this land ? I said : Who acquainted me with it and its inhabitants ? (Anas said :) This is the land of the people whom oppression and envy destroyed. Envy extinguishes the light of good deeds, and oppression confirms or falsifies it. The eye commits fornication, and hand-palm, foot, body, tongue and private part of the body confirm it or falsify it.

Chapter 1760

CURSING

(4887) Abū al-Dardā' reported the Apostle of Allah (may peace be upon him) as saying : When a man curses anything, the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. Then it goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said (it enters it), otherwise it returns to the one who uttered it.⁴²⁶⁸

Abū Dāwūd said : Marwān b. Muḥammad said : He is Rabāḥ b. al-Walīd who heard from him (Nimrān). He (Marwān b. Muḥammad) said : Yaḥyā b. Ḥassān was confused in it.⁴²⁶⁹

(4888) Samurah b. Jundub reported the Prophet (may peace be upon him) as saying : Do not invoke Allah's curse, Allah's anger, or Hell.

(4889) Abū al-Dardā' said : I heard the Apostle of Allah (may peace be upon him) say : Men given to cursing will not be witnesses or intercessors.⁴²⁷⁰

4267. Qur'ān, lvii. 27.

4268. This shows that one should avoid cursing others. Cursing is not a good habit. A man who curses is sometimes himself harmed.

4269. In the chain of this tradition Yaḥyā b. Ḥassān mentioned the name of the narrator al-Walīd b. Rabāḥ. But Marwān says that he was confused in the name. His correct name is Rabāḥ b. al-Walīd who heard traditions from Nimrān.

4270. Muslim's version has : 'on the Day of Resurrection'. Cursing is such a grave sin as a man given to cursing will not be allowed to intercede or witness on the Day of Resurrection. Witnessing has been explained in three ways : testifying to the preaching of the Prophets on the Day of Resurrection ; according to the version of Abū Dāwūd which has no mention of the Day of

(4890) Ibn 'Abbās said : A man cursed the wind. The narrator Muslim's version has : The wind snatched away a man's cloak during the time of the Prophet (may peace be upon him) and he cursed it. The Prophet (may peace be upon him) said : Do not curse it, for it is under command, and if anyone curses a thing undeservedly, the curse returns upon him.⁴²⁷¹

Chapter 1761

CURSING THE ONE WHO OPPRESSES

(4891) 'Ā'ishah said that something of her was stolen, and she began to curse him (i.e. the thief). The Apostle of Allah (may peace be upon him) said to her : Do not lessen his sin.⁴²⁷²

Chapter 1762

ON A MAN WHO KEEPS APART FROM HIS MUSLIM BROTHER

(4892) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : Do not hate each other ; do not envy each other ; do not desert each other ; and be the servants of Allah as brethren. It is not allowable for a Muslim to keep apart from his brother for more than three days.⁴²⁷³

(4893) Abū Ayyūb al-Anṣārī reported the Apostle of Allah (may peace be upon him) as saying : It is not allowable for a Muslim to keep apart from his brother for more than three days. When they meet, this turns away from him, and that turns away from him. The better of the two is the one who initiates in salutation.

(4894) Abū Hurairah reported the Prophet (may peace be upon him) as saying : It is not allowable for a believer to keep apart from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he

Resurrection : his testimony will not be accepted due to his sinfulness ; or he will not be a martyr ('*Awṣ al-Ma'būd*, IV, 430).

4271. This tradition shows that one should avoid cursing even the inanimate objects ; otherwise the curse will return upon him.

4272. This shows that it is better to have patience on theft or similar other harm than to curse. The more a man curses the thief, the more his punishment in the next world will be diminished. Therefore, one should avoid cursing the oppressor.

4273 It is a sin to keep apart from a Muslim brother for more than three days. If a man disputes with another man, he should conciliate with him after three days. One who salutes first will be rewarded and the other will share it if he replies him. Similarly, the Prophet (may peace be upon him) prohibited to hate, to envy or to desert a Muslim brother.

replies to it they will both have shared in the reward ; but if he does not reply he will bear his sin (according to Aḥmad's version) and the one who gives the salutation will have come forth from the sin of keeping apart.⁴²⁷⁴

(4895) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying : It is not right for a Muslim to keep apart from another Muslim for more than three days. Then when he meets him and gives three salutations, receiving during that time no response, the other bears his sin.

(4896) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : It is not allowable for a Muslim to keep apart from his brother for more than three days, for one who does so and dies will enter Hell.⁴²⁷⁵

(4897) Abū Khirāsh al-Sulamī⁴²⁷⁶ said that he heard the Apostle of Allah (may peace be upon him) say : If one keeps apart from his brother for a year, it is like shedding his blood.⁴²⁷⁷

(4898) Abū Hurairah reported the Prophet (may peace be upon him) as saying : The gates of Paradise are opened on Mondays and Thursdays, and forgiveness is granted to every man who does not associate anything with Allah, except for a man between whom and his brother there is rancour. Command will be given that they should be given respite till they conciliate.

Abū Dāwūd said : The Prophet (may peace be upon him) kept apart from some of his wives for forty days, and Ibn 'Umar kept apart from his son till he died.⁴²⁷⁸

Abū Dāwūd said : If keeping apart is meant for the sake of Allah, then it has no concern with it. 'Umar b. 'Abd al-'Azīz covered his face from a man.

4274. It is unlawful to keep apart from a Muslim brother for more than three days in case one disputes. But it is allowed to keep apart from a Muslim for the right of Allah. For instance, if the children do not obey Allah, and disregard the parents' instructions, they can keep apart from them for some time as an admonition. Similarly, a husband can keep apart from his wife for some time if she disobeys Allah, and does not care for his instructions.

4275. This is a sort of threat for keeping apart from a Muslim. It also shows the gravity of this sin.

4276. This version mentions al-Sulamī. But what is correct is al-Aslamī. It is said that his name was Ḥādrad b. Abi Ḥādrad.

4277. It is also a sort of threat. It might mean that the punishment for this offence is the same as for murder, or it is an exaggeration to emphasise the seriousness of offence.

4278. The Prophet (may peace be upon him) kept apart from his wives as they demanded provision and worldly comforts. He did not want that his wives should have been interested in the comforts of this world. Abū Dāwūd quoted these instances to show that keeping apart for the sake of Allah does not fall under the category of prohibition. The Prophet (may peace be upon him) prohibited to keep apart from a Muslim if there is a quarrel between two Muslims. But one is allowed to keep apart from a Muslim for Allah's sake.

Chapter 1763

SUSPICION

(4899) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Avoid suspicion, for suspicion is the most lying form of talk. Do not be inquisitive about one another, or spy on one another.

Chapter 1764

SINCERITY AND PROTECTION

(4900) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The believer is the believer's mirror, and the believer is the believer's brother who guards him against loss and protects him when he is absent.⁴²⁷⁹

Chapter 1765

PUTTING THINGS RIGHT BETWEEN PEOPLE

(4901) Abū al-Dardā' reported the Apostle of Allah (may peace be upon him) as saying : Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (*ṣadaqah*) ? The people replied : Yes, Prophet of Allah ! He said : It is putting things right between people, spoiling them is the shaver (destructive).⁴²⁸⁰

(4902) Ḥumaid b. 'Abd al-Raḥmān quoted his mother as saying : The Prophet (may peace be upon him) said : He who forged in order to put things right between two persons did not lie. The version by Aḥmad b. Muḥammad and Musaddad has : The liar is not the one who puts things right between people, saying what is good and

4279. The version by al-Tirmidhī has the additional words : "so if he sees any fault in him, he should wipe it away from him". A Muslim sees his own faults in another Muslim, as a man sees himself in the mirror. So he should wipe out the faults of himself and of his brother.

4280. It means that if there is dissension and disagreement among a group of Muslims, the other Muslims should remove it and try for their conciliation. Putting things right among the people is a great virtue. But if their mutual relations are spoiled, and no effort is made to improve the condition, it will be destructive for them. The discord among them will be as destructive as a razor removes the hair.

increasing good.⁴²⁸¹

(4903) Umm Kulthūm, daughter of 'Uqbah, said : I did not hear the Apostle of Allah (may peace be upon him) giving licence for anything people say falsely except in three matters. The Apostle of Allah (may peace be upon him) would say : I do not count liar a man who puts things right between people, saying a word by which he intends only putting things right, and a man who says something in war, and a man who says something to his wife and the wife says something to his husband.⁴²⁸²

Chapter 1766

SINGING

(4904) Al-Ruhayyi', daughter of Mu'awwidh b. 'Afra', said : The Apostle of Allah (may peace be upon him) came and visited me in the morning when I had been conducted to my husband, and sat on my bedding as you are sitting beside me. Some little girls of ours began to play the tambourine and eulogise those of my ancestors who were killed in the battle of Badr, and then one of them said : And among us is a Prophet who knows what will happen tomorrow. He said : Stop this and say what you were saying.⁴²⁸³

(4905) Anas said : When the Apostle of Allah (may peace be upon him) came to Medina, the Abyssinians played for his coming out of joy ; they played with spears.⁴²⁸⁴

4281. Muslim's version has : She had not heard him, i.e. the Prophet (may peace be upon him)-giving licence for anything people say falsely except in three matters : war, putting things right between people, and what a man says to his wife and a wife says to her husband. It means that if a man tells a lie, or speaks something falsely with the intention of reconciliation between two persons who are not on good terms, it will not be counted as lie or falsehood. The Prophet (may peace be upon him) allowed to lie in war, conciliation and pleasing one's wife or husband.

4282. This tradition indicates that speaking falsely or forging something to improve relations between two persons and lying in war, and mutual talk of husband and wife are not counted as lie which is a grave sin.

4283. The Prophet (may peace be upon him) allowed to play the tambourine and to sing songs in praise of the ancestors who were killed in battle. But he prohibited to exaggerate in his own praise. The shows that singing and playing tambourine on the occasion of marriage ceremony are allowed.

4284. This shows that singing, playing and simple amusement without music and musical instruments are allowed. Dancing, singing and music of modern times, especially by women, are prohibited.

Chapter 1767

DISAPPROVAL OF SINGING AND BLOWING PIPE

(4906) Nāfi' said : Ibn 'Umar heard a pipe, put his fingers in his ears and went away from the road. He said to me : Are you hearing anything ? I said : No. He said : He then took his fingers out of his ears and said : I was with the Prophet (may peace be upon him), and he heard like this and he did like this.

Abū 'Alī al-Lū'lū said : I heard Abū Dāwūd say : This is a rejected tradition.⁴²⁸⁵

(4907) Nāfi' said : I was sitting behind Ibn 'Umar on the mount when he passed a shepherd who was blowing a pipe. He then mentioned the rest of the tradition in a similar manner.

Abū Dāwūd said : Between Muṭ'im and Nāfi' the name of a narrator Sulaimān b. Mūsā has been inserted.

(4908) Nāfi' said : When we were with Ibn 'Umar, he heard the sound of a man who was blowing a pipe. He then mentioned a similar tradition.

Abū Dāwūd said : This is more rejected.

(4909) Salām b. Miskīn, quoting an old man who witnessed Abū Wā'il in a wedding feast, said : They began to play, amuse and sing. He untied the support of his hand round his knees that were drawn up, and said : I heard 'Abd Allah (b. Mas'ūd) say : I heard the Apostle of Allah (may peace be upon him) say : Singing produces hypocrisy in the heart.

Chapter 1768

RULES ABOUT HERMAPHRODITES
(*MUKHANNATHUN*)

(4910) Abū Hurairah said : A hermaphrodite (*mukhannath*) who had dyed his hands and feet with henna was brought to the Prophet (may peace be upon him). He asked : What is the matter with this man ? He was told : Apostle of Allah ! he affects women's get-up. So he ordered regarding him and he was banished to al-Naqī'. The people said : Apostle of Allah ! should we not kill him ? He said : I have been prohibited from killing people-who pray.⁴²⁸⁶

4285. This shows that hearing music is not permissible.

4286. *Mukhannath* They were sexually abnormal men who imitated women. They were effeminate or hermaphrodites. They dressed like women and used to sing. The Prophet (may peace be upon him) did not kill the *mukhannath* because he prayed.

Abū Usāmah said : Naql' is a region near Medina and not at Baql'.

(4911) Umm Salamah said that the Prophet (may peace be upon him) came upon her when there was with her a hermaphrodite (*mukhannath*) who said to her brother 'Abd Allah (b. Abī Umayyah): If Allah conquers al-Ṭā'if for you tomorrow, I shall lead you to a woman who has four folds of fat in front and eight behind. Thereupon the Prophet (may peace be upon him) said : Put them out of your houses.⁴²⁸⁷

Abū Dāwūd said : The woman had four folds of fat on her belly.

(4912) Ibn 'Abbās said : The Prophet (may peace be upon him) cursed the hermaphrodites (*mukhannathūn*) among men and women who imitated men, saying : Put them out of your houses, and put so and so out, that is to say, the hermaphrodites.

Chapter 1769

PLAYING WITH DOLLS

(4913) 'Ā'ishah said : I used to play with dolls. Sometimes the Apostle of Allah (may peace be upon him) entered upon me when the girls were with me. When he came in, they went out, and when he went out, they came in.⁴²⁸⁸

(4914) 'Ā'ishah told that when the Apostle of Allah (may peace be upon him) arrived after the expedition to Tabūk or Khaibar (the narrator is doubtful), the wind raised an end of a curtain which was placed before her store-room, revealing some dolls which belonged to her. He asked : What is this ? She replied : My dolls. Among them he saw a horse with wings made of rags, and asked : What is this I am seeing among them ? She replied : A horse. He asked : What is this that it has on it ? She replied : Two wings. He asked : A horse with two wings ! She replied : Have you not heard that Solomon had horses with wings ? She said : Thereupon the Apostle of Allah (may peace be upon him) laughed so heartily that I could see his molar teeth.

4287. The Prophet (may peace be upon him) earlier allowed them to visit the houses of his wives. But when he knew that they were acquainted with the affairs of women and were interested in their beauty, he ordered to put them out.

4288. This tradition shows that playing with dolls by children is permissible. The dolls used as toys for children are not prohibited. They do not fall under the category of pictures of animate objects that are prohibited. But these dolls should be meant only for children.

Chapter 1770

SWING

(4915) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) married me when I was seven or six. When we came to Medina, some women came. According to Bishr's version : Umm Rūmān⁴²⁸⁹ came to me when I was swinging. They took me, made me prepared and decorated me. I was then brought to the Apostle of Allah (may peace be upon him), and he took up cohabitation with me when I was nine. She halted me at the door, and I burst into laughter.⁴²⁹⁰

Abū Dāwūd said : That is to say : I menstruated, and I was brought in a house, and there were some women of the *Anṣār* (Helpers) in it. They said : With good luck and blessing. The tradition of one of them has been included in the other.⁴²⁹¹

(5916) The tradition mentioned above has also been transmitted by Abū Usāmah in a similar manner through a different chain of narrators. This version has : "With good fortune." She (Umm Rūmān) entrusted me to them. They washed my head and redressed me. No one came to me suddenly except the Apostle of Allah (may peace be upon him) in the forenoon. So they entrusted me to him.

(4917) 'Ā'ishah said : When we came to Medina, the women came to me when I was playing on the swing, and my hair were up to my ears. They brought me, prepared me, and decorated me. Then they brought me to the Apostle of Allah (may peace be upon him) and he took up cohabitation with me, when I was nine.

(4918) The tradition mentioned above has also been transmitted by Hishām b. 'Urwah through a different chain of narrators. This version adds : I was swinging, and I had my friends. They brought me to a house ; there were some women of the *Anṣār* (Helpers). They said : With good luck and blessing.

(4919) 'Ā'ishah said : We came to Medina and stayed with Banū al-Ḥārith b. al-Khazraj. She said : I swear by Allah, I was swinging between two date-palms. Then my mother came, and made me come down ; and I had my hair up to the ears. The transmitter then mentioned the rest of the tradition.

Chapter 1771

PROHIBITION OF PLAYING BACKGAMMON

(4920) Abū Mūsā al-Ash'arī reported the Apostle of Allah (may peace be upon

⁴²⁸⁹. Mother of 'Ā'ishah.

⁴²⁹⁰. This shows that swinging is permissible.

⁴²⁹¹. There are two versions of this tradition : one by Mūsā b. Ismā'il, and the other by Bishr b. Khālīd. One has been included in the other.

him) : He who plays backgammon disobeys Allah and His Apostle.⁴²⁹²

(4921) Buraidah reported the Prophet (may peace be upon him) as saying : If anyone plays backgammon, he sinks his hand in the flesh of swine and its blood.⁴²⁹³

Chapter 1772

PLAYING WITH PIGEONS

(4922) Abū Hurairah said : The Apostle of Allah (may peace be upon him) saw a man pursuing a pigeon. He said : A devil is pursuing a female devil.⁴²⁹⁴

Chapter 1773

MERCY

(4923) 'Abd Allah b. 'Amr reported the Prophet (may peace be upon him) as saying : The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.

Musaddad did not say : The client of 'Abd Allah b. 'Amr. He said : The Prophet (may peace be upon him) said.

(4924) Abū Hurairah said : I heard Abū al-Qāsim (may peace be upon him)⁴²⁹⁵ who spoke the truth and whose word was verified say : Mercy is taken away only from him who is miserable.⁴²⁹⁶

(4925) 'Abd Allah b. 'Amr reported the Prophet (may peace be upon him) as saying : Those who do not show mercy to our youngs and do not realise the right of our elders are not from us.

Chapter 1774

SINCERE CONDUCT

(4926) Tamīm al-Dārl reported the Apostle of Allah (may peace be upon him) as

4292. This tradition shows that playing backgammon is forbidden. Any play or game which makes a man unmindful of the duties to Allah and His remembrance is forbidden. This view is held by all the jurists.

4293. This is a simile to emphasise the prohibition of playing backgammon.

4294. Playing with pigeons is disapproved, for a man becomes unmindful of the remembrance of Allah.

4295. I e. the Prophet (may peace be upon him). Abū al-Qāsim is his *kunya* (surname).

4296. It may refer to the infidel or to the profligate.

saying : Religion consists in sincere conduct ; religion consists in sincere conduct ; religion consists in sincere conduct. The people asked : To whom should it be directed, Apostle of Allah ? He replied : To Allah, His Book, His Apostle, the leaders (public authorities) of the believers and all the believers, and the leaders (public authorities) of Muslims and the Muslims in general.⁴²⁹⁷

(4927) Jarīr said : I swore allegiance to the Apostle of Allah (may peace be upon him) promising to hear and obey, and behave sincerely towards every Muslim. Abū Zur'ah said : Whenever he sold and bought anything, he would say : What we took from you is dearer to us than what we gave you. So choose (as you like).

Chapter 1775

HELPING A MUSLIM

(4928) Abū Hurairah reported the Prophet (may peace be upon him) as saying : If anyone removes his brother's anxiety of this world, Allah will remove for him one of the anxieties of the Day of Resurrection ; if anyone makes easy for an impoverished man, Allah will make easy for him in this world and on the Day of Resurrection ; if anyone conceals a Muslim's secrets, Allah will conceal his secrets in this world and on the Day of Resurrection ; Allah will remain in the aid of a servant so long as the servant remains in the aid of his brother.⁴²⁹⁸

Abū Dāwūd said : 'Uthmān did not transmit the following words from Abū Mu'āwiyah : "If anyone makes easy for an impoverished man."

(4929) Ḥudhaifah said : Your Prophet (may peace be upon him) said : Every good act is a *sadaqah* (almsgiving).⁴²⁹⁹

4297. Sincere conduct to Allah means belief in His unity and obedience to Him. Sincerity of conduct to the Book means his belief in the Qur'ān and acting according to its teachings. Sincerity of conduct to the Apostle (may peace be upon him) means to believe in his prophethood and to obey him. Sincere conduct to the public authorities means to obey them in respect of those commands that are in conformity with the teachings of Islam. To the Muslims it means to teach them what is good and to forbid them what is evil.

4298. This shows that every Muslim should help his brother. For this help he will be rewarded by Allah.

4299. As a man is rewarded by Allah for giving alms (*ṣadaqah*), he is rewarded for doing good and reputable acts (*ma'rūf*).

Chapter 1776

CHANGE OF NAMES

(4930) Abū al-Dardā' reported the Apostle of Allah (may peace be upon him) as saying : On the Day of Resurrection you will be called by your names and by your fathers' names, so give yourselves good names.

Abū Dāwūd said : ('Abd Allah) b. Abī Zakaryyā did not see Abū al-Dardā'.

(4931) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : Your names which are dearest to Allah are 'Abd Allah and 'Abd al-Raḥmān.

(4932) Abū Wahb al-Jushamī, who was the Companion of the Prophet (may peace be upon him), reported him as saying : Call yourselves by the names of the Prophets. The names dearest to Allah are 'Abd Allah and 'Abd al-Raḥmān, the truest are Ḥārith⁴³⁰⁰ and Hammām,⁴³⁰¹ and the worst are Ḥarb⁴³⁰² and Murrah.⁴³⁰³

(4933) Anas said : I took 'Abd Allah b. Abī Ṭalḥah, when he was born, to the Prophet (may peace be upon him), and the Prophet (may peace be upon him) was wearing a woollen cloak and rubbing tar on his camel. He asked : Have you some dates ? I said : Yes. I then gave him some dates which he put in his mouth, chewed them, opened his mouth and put them in it. The baby began to lick them. The Prophet (may peace be upon him) said : *Anṣār's* favourite (fruit) is dates. And he gave him the name of 'Abd al-Raḥmān.

Chapter 1777

CHANGING THE BAD NAME

(4934) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) changed the name of 'Āṣiyah⁴³⁰⁴ and called her Jamilah.⁴³⁰⁵

(4935) Muḥammad b. 'Amr b. 'Aṭā' said : Zainab daughter of Abū Salamah asked him : Which name did you give to your daughter ? He replied : Barrah.⁴³⁰⁶ She said :

4300. Meaning ploughman.

4301. Meaning energetic.

4302. Meaning war.

4303. Meaning bitter.

4304. This girl belonged to 'Umar. The Prophet (may peace be upon him) changed her name, for 'Āṣiyah means disobedient.

4305. Meaning beautiful.

4306. Meaning obedient.

The Apostle of Allah (may peace be upon him) forbade giving this name. I was called Barrah, but the Prophet (may peace be upon him) said : Do not declare yourselves pure, for Allah knows best those of you who are obedient. He said : We asked : Which name should we give her ? He replied : Call her Zainab.⁴³⁰⁷

(4936) Usāmah b. Akhdarī said : A man called Aṣram⁴³⁰⁸ was among those who came to the Apostle of Allah (may peace be upon him). The Apostle of Allah (may peace be upon him) said : What is your name ? He replied : Aṣram. He said : No, you are Zur'ah.⁴³⁰⁹

(4937) Shuraiḥ b. Hānī quoted his father as saying that when he went with his people on a deputation to the Apostle of Allah (may peace be upon him) he heard them calling him by the *kunyah* (surname) Abū al-Ḥakam. So the Apostle of Allah (may peace be upon him) called him and said : Allah is the judge (*al-Ḥakam*), and to Him judgment belongs. Why are you given the *kunyah* Abū al-Ḥakam ? He replied : When my people disagree about a matter, they come to me, and I decide between them, and both parties are satisfied with my decision.⁴³¹⁰ He said : How good is this ! What children have you ? He replied : I have Shuraiḥ, Muslim and 'Abd Allah. He asked : Who is the oldest of them ? I replied : "Shuraiḥ. He said : Then you are Abū Shuraiḥ.

Abū Dāwūd said : This is Shuraiḥ who broke the chain, and who entered Tustar.⁴³¹¹

Abū Dāwūd said : I have been told that Shuraiḥ broke the gate of Tustar, and he entered it through a tunnel.

(4938) Sa'īd b. al-Musayyab told that his father said on the authority of his grandfather (Ḥazn) : The Prophet (may peace be upon him) asked : What is your name ? He replied : Ḥazn (rugged). He said : You are Sahl (smooth). He said : No, smooth is trodden upon and disgraced. Sa'īd said : I then thought that ruggedness would remain among us after it.

Abū Dāwūd said : The Prophet (may peace be upon him) changed the names

4307. *The Prophet (may peace be upon him) changed this name, for it indicated self-praise.

4308. Meaning harsh, severe, cut off.

4309. Meaning that which has been taken or derived from crop, or to sow seed. This shows that Muslims should give themselves good names. The Prophet (may peace be upon him) changed all such names as were bad.

4310. It is a common Arabic idiom to use Abū with names to show distinguishing characteristics. Since al-Ḥakam is one of the ninety-nine names of Allah, it was objectionable to call a person Abū al-Ḥakam. Hence the Prophet (may peace be upon him) changed it.

4311. Tustar. The name of a city in Khuzistān in Central Asia. It was known for garments and turbans.

al-‘Āṣ,⁴³¹² ‘Azīz,⁴³¹³ ‘Atalah,⁴³¹⁴ Shaiṭān,⁴³¹⁵ al-Ḥakam,⁴³¹⁶ Ghurāb⁴³¹⁷ Ḥubāb,⁴³¹⁸ and Shihāb⁴³¹⁹ and called him Hishām.⁴³²⁰ He changed the name Ḥarb (war) and called him Silm (peace). He changed the name al-Munba‘ith (one who lies) and called him al-Muḍṭaji (one who gets up). He changed the name of a land ‘Afrāh (barren) and called it Khaḍrah (green). He changed the name Shi‘b al-Ḍalālāh (mountain path of stray), the name of a mountain path and called it Shi‘b al-Hudā (mountain path of guidance). He changed the name Banū al-Zinyah (children of fornication) and called them Banū al-Rushdah (children of being on the right path), and changed the name Banū Mughwīyah (children of a woman who allures and goes astray), and called them Banū Rushdah (children of a woman who is on the right path).

Abū Dāwūd said : I omitted the chains of these for the sake of brevity.

(4939) Masrūq said : I met ‘Umar b. al-Khaṭṭāb (Allah be pleased with him) who said : Who are you ? I replied : Masrūq b. al-Ajda’. ‘Umar then said : I heard the Apostle of Allah (may peace be upon him) say : Al-Ajda’ (mutilated) is a devil.

(4940) Samurah b. Jundub reported the Apostle of Allah (may peace be upon him) as saying : Do not call your servant Yasār (wealth), Rabāḥ (profit), Najīḥ (prosperous) and Aflāḥ (successful), for you may ask : Is he there ? and someone says : ‘No.’⁴³²¹ Samurah said : These are four (names), so do not attribute more to me.

(4941) Samurah said : The Apostle of Allah (may peace be upon him) forbade giving four names to our slaves : Aflāḥ (successful), Yasār (wealth), Nāfi’ (beneficial) and Rabāḥ (profit).

(4942) Jābir reported the Apostle of Allah (may peace be upon him) as saying : If I survive (God willing), I shall forbid my people to give the names Nāfi’ (beneficial), Aflāḥ (successful) and Barakah (blessing). Al-A‘mash said : I do not know whether he mentioned Nāfi’ or not. When a man comes and asks : Is there Barakah (blessing) ? The people say : No.

Abū Dāwūd said : A similar tradition has been transmitted by Abū al-Zubair on the authority of Jābir from the Prophet (may peace be upon him) through a different chain of narrators. This version has no mention of Barakah.

(4943) Abū Hurairah reported the Prophet (may peace be upon him) as saying :

4312. Meaning disobedient.

4313. Meaning mighty.

4314. Meaning rough.

4315. Meaning devil.

4316. Meaning judge.

4317. Meaning crow.

4318. The name of a devil. Also used of a serpent.

4319. Meaning a flame of fire.

4320. Meaning destroyer.

4321. The Prophet (may peace be upon him) forbade calling by these names to avoid evil omen.

The vilest name in Allah's sight on the Day of Resurrection will be that of a man called *Malik al-Amlāk*.⁴³²²

Abū Dāwūd said : This tradition has also been transmitted by Shu'aib b. Abī Ḥamzah from Abī al-Zinād through a different chain of narrators. This version has the words "*akhna' ismin*" (most obscene name) instead of "*akhna ismin*" (the vilest name).

Chapter 1778

NICKNAMES

(4944) Abū Jubairah b. al-Ḍaḥḥāk said : This verse was revealed about us, the Banū Salimah : "Nor call each other by (offensive) nicknames : ill-seeming is a name connoting wickedness (to be used of one) after he has believed."⁴³²³ He said : When the Apostle of Allah (may peace be upon him) came to us, every one of us had two or three names. The Apostle of Allah (may peace be upon him) began to say : O so and so ! But they would say : Keep silence, Apostle of Allah ! He becomes angry by this name. So this verse was revealed : "Nor call each other by (offensive) nicknames."⁴³²⁴

Chapter 1779

ON GIVING THE *KUNYAH* (SURNAME) ABŪ 'ISĀ

(4945) Zaid b. Aslam quoted his father as saying : 'Umar b. al-Khaṭṭāb (Allah be pleased with him) struck one of his sons who was given the *kunyah* Abū 'Isā, and al-Mughīrah b. Shu'bah had the *kunyah* Abū 'Isā. 'Umar said to him : Is it not sufficient for you that you are called by the *kunyah* Abū 'Abd Allah ? He replied : The Apostle of Allah (may peace be upon him) gave me this *kunyah*. Thereupon he said : The Apostle of Allah (may peace be upon him) was forgiven all his sins, past and those followed. But we are among the people similar to us.⁴³²⁵ Henceforth he was called by

4322 Meaning King of Kings.

4323. Qur'an, xlix. 11.

4324. This Qur'ānic verse indicates that the Muslims should call each other by respectable names. They should not call by nicknames which offend them.

4325. 'Umar thought that giving the *kunyah* Abū 'Isā was a thing peculiar to the Prophet (may peace be upon him) That should not be followed by others. He contended that the Prophet (may peace be upon him) was forgiven all his sins. But they lived among the people who might be led astray by this *kunyah*. They might believe that Jesus had a father. In fact, Jesus had no father. Therefore it was better to avoid giving the *kunyah* Abū 'Isā (father of Jesus).

the *kunyah* Abū 'Abd Allah until he died.⁴³²⁶

Chapter 1780

CALLING THE SON OF ANOTHER MAN "MY SONNY"

(4946) Anas b. Mālik said : The Prophet (may peace be upon him) said to him : My sonny. Abū Dāwūd said : I heard Yaḥyā b. Ma'īn praising the transmitter Muḥammad b. Maḥbūb, and he said : He transmitted a large number of traditions.

Chapter 1781

ON A MAN WHO GIVES HIMSELF THE *KUNYAH* ABŪ AL-QĀSIM

(4947) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Call yourselves by my name, but do not use my *kunyah* (surname).⁴³²⁷

Abū Dāwūd said : Abū Ṣāliḥ has transmitted it in a similar way from Abū Hurairah, and similar are the traditions of Abū Sufyān from Jābir, of Sālim b. Abī al-Ja'd from Jābir, of Sulaimān al-Yashkurī from Jābir, and of Ibn al-Munkadir from Jābir and similar others and Anas b. Mālik.

Chapter 1782

THE VIEW THAT BOTH THE NAME AND *KUNYAH* OF THE PROPHET (MAY PEACE BE UPON HIM) SHOULD NOT BE COMBINED IN GIVING NAMES

(4948) Jābir reported the Prophet (may peace be upon him) as saying : If anyone is called by my name, he must not be given my *kunyah* (surname), and if anyone

4326. As the people were neo-Muslims in 'Umar's time, he forbade giving the *kunyah* Abū 'Īsā. But now there is no danger of straying from this belief. There is no harm in this *kunyah*.

4327 The *kunyah* (surname) of the Prophet (may peace be upon him) is Abū al-Qāsim. The Prophet (may peace be upon him) allowed to call oneself by his (Prophet's) name, i.e. Muḥammad, but forbade to call oneself by his *kunyah*, i.e. Abū al-Qāsim. This question is disputed amongst scholars.

uses my *kunya* (surname), he must not be called by my name.⁴³²⁸

Abū Dāwūd said : Ibn 'Ajlān transmitted it to the same effect from his father on the authority of Abū Hurairah. It has also been transmitted by Abū Zur'ah from Abū Hurairah in two different versions.⁴³²⁹ And similar is the version of 'Abd al-Rahmān b. Abī 'Amrah from Abū Hurairah. This version is disputed : Al-Thawri and Ibn Juraij transmitted it according to the version of Abū al-Zubair ;⁴³³⁰ and Ma'qil b. 'Ubaid Allah transmitted it according to the version of Ibn Sirīn.⁴³³¹ It is again disputed on Mūsā b. Yasār from Abū Hurairah, transmitting it in two versions : Hammād b. Khālid and Ibn Abī Fudaik varied in their versions.⁴³³²

Chapter 1783

PERMISSION FOR COMBINING BOTH HIS NAME AND THE *KUNYAH*

(4949) Muḥammad b. al-Ḥanafiyyah quoted 'Alī as saying : I said : Apostle of Allah ! tell me if a son is born to me after your death, may I give him your name and your *kunya*? He replied : Yes. The transmitter Abū Bakr did not mention the words "I said". Instead, he said : 'Alī said to the Prophet (may peace be upon him).

(4950) 'Ā'ishah said : A woman came to the Apostle of Allah (may peace be upon him) and said : Apostle of Allah ! I have given birth to a boy, and call him Muḥammad and Abū al-Qāsim as *kunya* (surname), but I have been told that you disapproved of that. He replied : What is it which has made my name lawful and my *kunya* unlawful, or what is it which has made my *kunya* unlawful and my name

4328. The question of using both the name and *kunya* of the Prophet (may peace be upon him) is disputed among scholars. Some are of opinion that using his name is allowed but not his *kunya*. Others hold that combination of both the name and *kunya* is not permissible. But both can be used separately. A third group thinks that the prohibition of using his name and *kunya* was restricted to his lifetime. After his demise the use of his name Muḥammad, and his *kunya* Abū al-Qāsim is allowed. A fourth view goes that the use of his *kunya* Abū al-Qāsim was prohibited during his lifetime. Now there is no harm in using his name or his *kunya* or both together.

4329 One version goes : Use my name but do not use my *kunya*. The other version says : If anyone uses my name, he must not use my *kunya*, and if anyone uses my *kunya*, he must not use my name.

4330 The version which forbids the combination of his name and *kunya*.

4331. The version which allows using his name but not his *kunya*.

4332. It shows that both versions of this tradition, i.e. that which allows using his name and forbids using his *kunya*, and the other which forbids the combination of his name and *kunya*, but allow using both separately, have been transmitted by Abū Hurairah through a different chain of transmitters ('Awā'id-Ma'būd, IV, 447-48).

lawful?⁴³³³

Chapter 1784

ON A MAN WHO CALLS HIMSELF BY A *KUNYAH* BUT
HE HAS NO CHILD

(4951) Anas b. Mālik said : The Apostle of Allah (may peace be upon him) used to come to visit us. I had a younger brother who was called Abū 'Umair by *kunyah* (surname). He had a sparrow⁴³³⁴ with which he played, but it died. So one day the Prophet (may peace be upon him) came to see him and saw him grieved. He asked : What is the matter with him ? The people replied : His sparrow has died. He then said : Abū 'Umair ! what has happened to the little sparrow ?⁴³³⁵

Chapter 1785

ON GIVING THE *KUNYAH* TO A WOMAN

(4952) 'Ā'ishah said : Apostle of Allah ! all my fellow-wives have *kunyahs* ? He said : Give yourself the *kunyah* by 'Abd Allah, your son—that is to say, her nephew (her sister's son). Musaddad said : 'Abd Allah b. al-Zubair. She was called by the *kunyah* Umm 'Abd Allah.

Abū Dāwūd said : Qurrān b. Tammām and Ma'mar all have transmitted it from Hishām in a similar manner. It has also been transmitted by Abū Usāmah from Hishām, from 'Abbād b. Ḥamzah. Similarly, Ḥammād b. Salamah and Maslamah b. Qa'nab have narrated it from Hishām, like the tradition transmitted by Abū Usāmah.⁴³³⁶

4333. The transmitter is not sure about the exact wording. This tradition indicates that using both his name and *kunyah* is allowed.

4334. *Nugheir*. This bird is said to have been like a sparrow and to have had a red beak.

4335. This tradition indicates that one can give oneself a *kunyah* even one has no child. 'Umar was himself a boy. He had no child. But his *kunyah* was Abū 'Umar.

4336. This tradition has two chains : Ḥammād b. Zaid, Qurrān b. Tammām and Ma'mar. All the three have transmitted it from Hishām b. 'Urwah on the authority of his father, from 'Ā'ishah. The other chain is : Abū Usāmah, Ḥammād b. Salamah and Maslamah b. Qa'nab. They have transmitted it from Hishām b. 'Urwah on the authority of 'Abbād b. Ḥamzah, from 'Ā'ishah.

Chapter 1786

ALLUSIONS⁴³³⁷

(4953) Sufyān b. Aṣīd al-Haḍramī said : I heard the Apostle of Allah (may peace be upon him) say : It is great treachery that you should tell your brother something and have him believe you when you are lying.⁴³³⁸

Chapter 1787

USING THE PHRASE "THEY ALLEGED," OR "IT IS ALLEGED"
BY A MAN

(4954) Abū Mas'ūd asked Abū 'Abd Allah,⁴³³⁹ or Abū 'Abd Allah asked Abū Mas'ūd :⁴³⁴⁰ What did you hear the Apostle of Allah (may peace be upon him) say about *za'amū* (they alleged, asserted, or it is said).⁴³⁴¹ He replied : I heard the Apostle of Allah (may peace be upon him) say : It is a bad riding-beast for a man (to say) *za'amū* (they asserted).⁴³⁴²

Abū Dāwūd said : This Abū 'Abd Allah is Ḥudhaifah.

4337. *Ma'arīf* (sing. *ma'rīf*) : words having double meaning, double entendre. It means to use a word whose obvious meaning is not meant by the speaker. By speaking such a word he makes the other man believe that he means it, but actually he does not mean so. But he is lying.

4338. In ordinary circumstances it is not allowed to deceive a Muslim by speaking words of double meanings which a man does not actually mean. But if there is some expediency which is permissible by the *Shari'ah*, it is allowed to use such words. For instance, if one's life is at stake, one may save oneself by speaking in this way.

4339 This generally refers to Ḥudhaifah b. al-Yamān.

4340. The transmitter is doubtful about the man who exactly asked.

4341. This word is commonly used when a man is not certain about the information which he is giving to the other.

4342. It means that the Prophet (may peace be upon him) condemned giving information about a thing of which a man is himself not sure. He supplies this information to others on the basis of people's allegations and hearsay. One should first get a report confirmed, and then transmit it to others. Al-Khaṭṭābī said : When a man intends to go to a city, he mounts a riding-beast. He goes on travelling on it until he reaches there. The Prophet (may peace be upon him) likened such catch-words which a man uses before his speech, and by means of such words he fulfils his need, by saying : people alleged such and such, or it is asserted so and so, etc. The Arabs use the word *za'amū* when one is not confident about the information being passed on (*Awn al-Ma'tud*, IV, 449-50).

Chapter 1788

USING THE PHRASE "TO PROCEED" (*AMMA BA'D*) BY A MAN IN HIS ADDRESS

(4955) Zaid b. Arqam said that the Prophet (may peace be upon him) addressed them, saying: To proceed (*amma ba'd*).⁴³⁴³

Chapter 1789

ON CALLING THE GRAPES *KARM*, AND SAFEGUARDING THE TONGUE

(4956) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: None of you should call (grapes) *karm*, for the *karm* is a Muslim man, but call (grapes) gardens of grapes⁴³⁴⁴ (*ḥadā'iq al-a'nāb*).

Chapter 1790

A SLAVE SHOULD NOT SAY TO HIS MASTER AND MISTRESS 'MY LORD'

(4957) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: None of you must say "My slave" (*abdi*) and "My slave-woman" (*amati*), and a slave must not say: "My lord" (*rabbi*)⁴³⁴⁵ or *rabbati*. The master (of a slave) should

4343. *Amma ba'd*. This phrase is used in Arabic speech after the praise of Allah and blessing on the Prophet (may peace be upon him). When a speaker begins the main theme of his speech, he begins with this phrase. This phrase is found in many of the speeches of the Prophet (may peace be upon him). Therefore, following the *Sunnah* of the Prophet (may peace be upon him) speakers should use this phrase in the beginning of the speeches.

4344. *Karm* means grape-vine. The Arabs called grape-vine *karm*, for wine is made from it. They thought that wine creates honour, noble character, kindness and generosity in man. When wine was prohibited in Islam, the Prophet (may peace be upon him) forbade to call the grape-vine *karm* which means honour and noble character, so that people might not recall wine by this name. The Prophet (may peace be upon him) said that vine is not *karm* (noble character) but a Muslim is a *karm*. The Qur'an says: "The most honoured among you in Allah's sight is the most God-fearing among you" (xlix. 13). As *karm* suggests the idea of honour, it is not an appropriate word to use for the grape-vine.

4345. The objection to this word is that *rabb* (Lord) is used peculiarly for Allah in Islam. It cannot be used for a man. The people are Allah's slaves or servants. Therefore, one should not say 'abdi (slave) to his slave, but *ghulam* (servant) or *faṭan* (young man).

say : "My young man" (*fatḥyā*) and "My young woman" (*fatātī*), and a slave should say "My master" (*sayyidī*) and "My mistress" (*sayyidātī*), for you are all (Allah's) slaves and the Lord is Allah, Most High.

(4958) The tradition mentioned above has also been transmitted by Abū Hurairah through a different chain of narrators. This version does not mention the Prophet (may peace be upon him), i.e. it does not go back to him. It has: He must say: "My master" (*sayyidī*) and "My patron" (*mawlāya*).

(4959) 'Abd Allah b. Buraidah quoted his father as saying: Do not call a hypocrite *sayyid* (master), for if he is a *sayyid*, you will displease your Lord, Most High.⁴³⁴⁶

Chapter 1791

ONE SHOULD NOT SAY "KHABUTHAT NAFSĪ" (MY HEART IS HEAVING)

(4960) Abū Umāmah b. Sahl b. Ḥunaif quoted his father as saying: None of you must say *Khabuthat nafsī* (My heart is heaving), but one should say *Laqisat nafsī* (My heart is being annoyed).⁴³⁴⁷

(4961) 'Ā'ishah reported the Prophet (may peace be upon him) as saying: None of you should say *Jā'shat nafsī* (My heart is being agitated), but one should say *Laqisat nafsī* (My heart is being annoyed).

(4962) Ḥudhaifah reported the Prophet (may peace be upon him) as saying: Do not say: "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills."⁴³⁴⁸

Chapter 1792

THE SAME CAPTION AS ABOVE

(4963) 'Adī b. Ḥātim said: A speaker gave sermon before the Prophet (may peace

4346 *Sayyid* is a title of honour. A hypocrite does not deserve this title. Therefore, the Prophet (may peace be upon him) forbade calling him *sayyid*.

4347 The word *khabutha* applies to unbelief, lie and bad action, and also to unlawful things, and abominable qualities and *laqisa* is used for being annoyed. The Prophet (may peace be upon him) taught discipline to use good words and avoid bad ones.

4348 The particle *wa* (and) indicates connection and association, and *thumma* (afterwards) indicates order, one after the other. If a man uses *wa* (and with the will of Allah), he will associate a partner with Him. If he uses *thumma* (afterwards) with Allah's will, that will not be an association of a partner.

be upon him). He said: He who obeys Allah and His Prophet will follow the right course, and he who disobeys them. . . . He (the Prophet) said: get up; or he said: Go away, a bad speaker you are.⁴³⁴⁹

(4964) Abū al-Malīḥ reported on the authority of a man: I was riding on a mount behind the Prophet (may peace be upon him). It stumbled. Thereupon I said: May the devil perish! He said: Do not say: May the devil perish! for if you say that, he will swell so much so that he will be like a house, and say: By my power. But say: In the name of Allah; for when you say that, he will diminish so much so that he will be like a fly.⁴³⁵⁰

(4965) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: When you hear . . . (Mūsā's version has): When a man says people have perished, he is the one who has suffered that fate most.⁴³⁵¹

Abū Dāwūd said: Mālik said: If he says that out of sadness for the decadence of religion which he sees among the people, I do not think there is any harm in that. If he says that out of self-conceit and servility of the people, it is an abominable act which has been prohibited.

Chapter 1793

CALLING THE NIGHT PRAYER ('ISHĀ') 'ATAMAH

(4966) Ibn 'Umar reported the Prophet (may peace be upon him) as saying: The desert Arabs may not dominate you in respect of the name of your prayer. Beware!

4349 The speaker used pronoun "them" for both Allah and His Apostle (may peace be upon him) indicating combination in disobedience. The Prophet (may peace be upon him) told him that it was objectionable. He should have said: "He who disobeys Allah and His Prophet". The speaker should have separated one from the other. Some commentators are of opinion that that might be a peculiar occasion when the Prophet (may peace be upon him) forbade him to speak so; otherwise similar phrase has occurred in many traditions.

4350. This shows that when a man or an animal stumbles, one should say: In the name of Allah. He should not curse the devil. By cursing, the devil is encouraged and thinks that he has prevailed, and his power has been recognised.

4351. This is the translation of the reading *ahlahukum*. There is a reading *ahlakahum*, meaning "he has caused them to perish". He deserves to suffer the same fate for his self-conceit and pride. Allah is Most Merciful and Compassionate. He will forgive the sinners. According to the other reading (*ahlakahum*), it means that people did not perish, but he caused them to perish in his imagination.

It is al-'ishā', but they milk their camels when it is fairly dark.⁴³⁵²

(4967) Sālim b. Abī al-Ja'dah said : A man said : (Mis'ar said : I think he was from the tribe of Khuzā'ah) : Would that I had prayed, and got comfort. The people objected to him for it.⁴³⁵³ Thereupon he said : I heard the Apostle of Allah (may peace be upon him) as saying : O Bilāl, call *iqāmah*⁴³⁵⁴ for prayer ; give us comfort by it.⁴³⁵⁵

(4968) 'Abd Allah b. Muḥammad b. al-Ḥanfilyyah said : I and my father went to the house of my father-in-law from the *Anṣār* to pay a sick visit to him. The time of prayer came. He said to someone of his relatives : O girl ! bring me water for ablution so that I pray and get comfort. We objected to him for it. He said : I heard the Apostle of Allah (may peace be upon him) say : Get up, Bilāl, and give us comfort by the prayer.

(4969) 'Ā'ishah said : I never heard the Apostle of Allah (may peace be upon him) attrib. ting anyone to anything except to religion.⁴³⁵⁶

Chapter 1794

PERMISSION FOR THAT

(4970) Anas said : The people of Madina were startled.. The Apostle of Allah (may peace be upon him) rode on the horse belonging to Abū Talḥah. He said : We did not see anything, or he said : We did not see (find) any fear. I found it (could run) like a river.⁴³⁵⁷

4352. '*Atamah* means darkness. The desert Arabs used to call the night prayer '*atamah* because they offered it late in the dark when they milked their camels. The name of the night prayer in the Qur'ān is 'ishā'. The Prophet (may peace be upon him) therefore, forbade to call night prayer '*atamah*. It should be called by the name it occurs in the Qur'ān. As the name '*atamah* has been used in many traditions for night prayer, it is permissible to call it by this name.

4353. They objected to the words he uttered.

4354. The *adhān* pronounced just before the congregational prayer. It has the additional words : 'The time for prayer has come', or 'The prayer is ready' (*qad qāmat al-ṣalāh*).

4355. This shows that there is no harm in saying that a man gets comfort by the prayer. The prayer brings peace and comfort for a Muslim.

4356 The Prophet (may peace be upon him) did not give weight to the attribution to lineage. He determined seniority and excellence of the people by their piety and achievement in religion.

4357 The Prophet (may peace be upon him) used a simile for the rapid speed of the horse. He likened it to the river. This shows that use of simile is permissible. The commentators state that use of '*atamah* for night prayer is permissible as it is likened to darkness.

Chapter 1795

STRICT PROHIBITION OF LYING

(4971) 'Abd Allah (b. Mas'ūd) reported the Apostle of Allah (may peace be upon him) as saying: Avoid falsehood, for falsehood leads to wickedness, and wickedness to Hell; and if a man continues to speak falsehood and makes falsehood his object, he will be recorded in Allah's presence as a great liar. And adhere to truth, for truth leads to good deeds, and good deeds lead to Paradise. If a man continues to speak the truth and makes truth his object, he will be recorded in Allah's presence as eminently truthful.

(4972) Bahz b. Ḥakīm, on his father's authority, told that his grandfather reported the Apostle of Allah (may peace be upon him) as saying: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!⁴³⁵⁸

(4973) 'Abd Allah b. 'Āmir said: My mother called me one day when the Apostle of Allah (may peace be upon him) was sitting in our house. She said: Come here and I shall give you something. The Apostle of Allah (may peace be upon him) asked her: What did you intend to give him? She replied: I intended to give him some dates. The Apostle of Allah (may peace be upon him) said: If you were not to give him anything, a lie would be recorded against you.⁴³⁵⁹

(4974) Abū Hurairah reported the Prophet (may peace be upon him) as saying: It is enough falsehood for a man to relate everything he hears.⁴³⁶⁰

Abū Dāwūd said: Ḥafṣ did not mention Abū Hurairah (in his version).⁴³⁶¹

Abū Dāwūd said: No other transmitter except this old man, that is, 'Alī b. Ḥafṣ al-Madā'inī related the perfect chain of this tradition.

Chapter 1796

TO HARBOUR GOOD THOUGHTS

(4975) Abū Hurairah reported the Prophet (may peace be upon him) as saying:

4358. This shows that one should talk carefully. A man is not allowed to speak falsely so that people may laugh thereby.

4359. This tradition shows that a man should keep his word. If he has promised a child to give him something, he should fulfil it.

4360. This tradition shows that a man should not transmit to others whatever he hears. He should be careful in publishing hearsay. When he hears a thing, he should first get it confirmed and ascertain that it is true. When its truth is confirmed, he may transmit it to others.

4361. This shows that this tradition is *mursal* (i.e. the link of the Companion is missing).

To harbour good thoughts is a part of well-conducted worship.⁴³⁶² (This is according to Naḡr's version.)

Abū Dāwūd said : Mahnā' is reliable and he is from Baṣrah.

(4976) Ṣaḡīyyah said : The Apostle of Allah (may peace be upon him) was in the *i'tikāf* (seclusion in the mosque). I came to visit him at night. I talked to him, got up and turned my back. He got up with me to accompany me. He was living in the house of Usāmah b. Zaid. Two men of the *Anṣār* passed by him. When they saw the Apostle of Allah (may peace be upon him), they walked quickly. The Prophet (may peace be upon him) said : Be at ease ; she is Ṣaḡīyyah, daughter of Ḥuyayy. They said : Glory be to Allah, Apostle of Allah ! He said : The devil flows in man as the blood flows in him. I feared that he might inject something in your hearts, or he said "evil" (instead of something).⁴³⁶³

Chapter 1797

PROMISE

(4977) Zaid b. Arqam reported the Prophet (may peace be upon him) as saying : When a man makes a promise to his brother with the intention of fulfilling it and does not do so, and does not come at the appointed time, he is guilty of no sin.⁴³⁶⁴

(4978) 'Abd Allah b. Abī al-Ḥamsā' said : I bought something from the Prophet (may peace be upon him) before he received his Prophetic commission, and as there was something still due to him I promised him that I would bring it to him at his place, but I forgot. When I remembered three days later, I went to that place and found him there. He said : You have vexed me, young man. I have been here for three days waiting for you.

Abū Dāwūd said : Muḥammad b. Yaḥyā said : This is, in our opinion, 'Abd al-Karīm b. 'Abd Allah b. Shaqlq (instead of "from 'Abd al-Karīm from 'Abd Allah b. Shaqlq").

Abū Dāwūd said : In a similar way I have been informed by 'All b. 'Abd Allah.

Abū Dāwūd said : I have been told that Bishr b. al-Sarrī transmitted it from 'Abd

4362. This tradition indicates that a Muslim should have good opinion about every Muslim. One should avoid suspicion and thinking ill about anyone. The Qur'ān demands to avoid suspicion and thinking ill about people (xlix. 12) Some say that these good thoughts are in relation to Allah.

4363. This shows that one should not have suspicion about others.

4364. The point is that as the intention was good, something came in the way, he could not keep his word.

Allah b. Shaqlq.

Chapter 1798

TO BOAST OF RECEIVING A THING WHICH A MAN HAS NOT BEEN GIVEN

(4979) Asmā', daughter of Abū Bakr, told of a woman who said : Apostle of Allah ! I have a fellow-wife ; will it be wrong for me to boast of receiving from my husband what he does not give me ? He replied : The one who boasts of receiving what he has not been given is like him who has put on two garments of falsehood.^{4.65}

Chapter 1799

JOKING

(4980) Anas said : A man came to the Prophet (may peace be upon him) and said : Apostle of Allah ! give me a mount. The Prophet (may peace be upon him) said : We shall give you a she-camel's child to ride on. He said : What shall I do with a she-camel's child ? The Prophet (may peace be upon him) replied : Do any others than she-camels give birth to camels ?^{4.66}

(4 81) Al-Nu'mān b. Bashīr said : When Abū Bakr asked the permission of the Prophet (may peace be upon him) to come, he heard 'Ā'ishah speaking in a loud voice. So when he entered, he caught hold of her in order to slap her, and said : Don't I see you raising your voice to the Apostle of Allah ? The Prophet (may peace be upon him) began to prevent him and Abū Bakr went out angry. The Prophet (may peace be upon him) said when Abū Bakr went out : You see I rescued you from the man. Abū Bakr waited for some days, then asked permission of the Apostle of Allah (may peace be upon him) to enter, and found that they had made peace with each other. He said to them : Bring me into your peace as you brought me into your war. The Prophet (may peace be upon him) said : We have done so ; we have done so.

(4982) 'Awf b. Mālik al-Ashja'i said : I came to the Apostle of Allah (may peace be upon him) at the expedition to Tabūk when he was in a small skin tent. I gave

4365. This is a double lying : one that a man does not have the thing of which he is boasting ; the other that he is lying against a man who did not give that thing to him. This tradition shows that one should avoid telling a lie.

4366 This tradition indicates that the Prophet (may peace be upon him) sometimes cut jokes with his Companions. But there was no falsehood in that joke. Therefore, only such a joke is permissible as is not false.

him a salutation and he returned it, saying: Come in. I asked: The whole of me, Apostle of Allah? He replied: The whole of you. So I entered.⁴³⁶⁷

(4983) 'Uthmān b. Abū 'Aṭīkah said: The only reason why he asked whether the whole of him should come in was because of the smallness of the tent.

(4984) Anas said: The Prophet (may peace be upon him) addressed me as: O you with the two ears.

Chapter 1800

ON A MAN WHO TAKES SOMETHING IN JEST

(4985) 'Abd Allah b. al-Sā'ib b. Yazīd said that his father told on the authority of his grandfather who reported the Apostle of Allah (may peace be upon him) as saying: None of you should take the property of his brother in amusement (i.e. jest), nor in earnest. The narrator Sulaimān said: Out of amusement and out of earnest. If anyone takes the staff of his brother, he should return it.⁴³⁶⁸ The transmitter Ibn Bashshār did not say 'Ibn Yazīd,⁴³⁶⁹ and he said: The Apostle of Allah (may peace be upon him) said.

(4986) 'Abd al-Rahmān b. Abī Lailā said: The Companions of the Prophet (may peace be upon him) told us that they were travelling with the Prophet (may peace be upon him). A man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Prophet (may peace be upon him) said: It is not lawful for a Muslim that he frightens a Muslim.

Chapter 1801

ELOQUENCE

(4987) 'Abd Allah said (Abū Dāwūd said: he is 'Abd Allah b. 'Amr): The Apostle of Allah (may peace be upon him) said: Allah, the Exalted, hates the eloquent one among men who moves his tongue round (among his teeth), as cattle do.⁴³⁷⁰

(4988) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: On the Day of Resurrection Allah will not accept repentance or ransom from

4367. The Prophet (may peace be upon him) used to cut jokes with the Companions. The Companion asked this question for the smallness of the tent.

4368. This tradition shows that one should not take the things of another in jest. If a man takes something in jest, he should return it to him.

4369. It refers to 'Abd Allah b. al-Sā'ib b. Yazīd.

4370. This shows that one should speak carefully and avoid loose talk.

him who learns excellence of speech to captivate thereby the hearts of men, or of people.⁴³⁷¹

(4989) 'Abd Allah b. 'Umar said: When two men who came from the east made a speech and the people were charmed with their eloquence, the Apostle of Allah (may peace be upon him) said: In some eloquent speech there is magic.⁴³⁷²

(4990) One day when a man got up and spoke at length 'Amr b. al-'Āṣ said: If he had been moderate in what he said, it would have been better for him. I heard the Apostle of Allah (may peace be upon him) say: I think (or, I have been commanded)⁴³⁷³ that I should be brief in what I say, for brevity is better.

Chapter 1802

POETRY

(4991) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: It is better for a man's belly to be full of pus than to be full of poetry.

Abū 'Alī said: I have been told that Abū 'Ubaid said: It means that his heart is full of poetry so much so that it makes him neglectful of the Qur'ān and remembrance of Allah. If the Qur'ān and the knowledge (of religion) are dominant, the belly will not be full of poetry in our opinion.⁴³⁷⁴ Some eloquent speech is magic.⁴³⁷⁵ It means that a man expresses his eloquence by praising another man, and he speaks the truth about him so much so that he attracts the hearts to his speech. He then condemns him and speaks the truth about him so much so that he attracts the hearts to another of his speech, as if he spelled the audience by it.

(4992) Ubayy b. Ka'b reported the Prophet (may peace be upon him) as saying:

4371. The transmitter is doubtful about the exact wording, whether it refers to men in particular or to people in general.

4372. It means that some speeches are so eloquent that the people are charmed with them. The Prophet (may peace be upon him) prohibited to learn eloquence to make an ostentation and display of one's speech.

4373. The transmitter is doubtful about the exact words.

4374. If a man memorises some poems and he is not neglectful of the remembrance of Allah, it is permissible. His belly will not be full of poetry. But if he is devoted to poetry so much so that he is negligent of prayer and other duties to Allah, it is not permissible.

4375. This is not the praise of eloquence in speech. The Prophet (may peace be upon him) in fact is criticising eloquence. It means that a man makes a good thing bad, and a bad thing good, in the eyes of the people by his eloquent speech. People become spell-bound by his words about the praise or condemnation of a thing. They cannot distinguish good from bad, as a man who has been charmed cannot make such a distinction.

In poetry there is wisdom.⁴³⁷⁶

(4993) Ibn 'Abbās said : A desert Arab came to the Prophet (may peace be upon him) and began to speak. Thereupon the Apostle of Allah (may peace be upon him) said : In eloquence there is magic and in poetry there is wisdom.

(4994) Ṣakhr b. 'Abd Allah o. Buraidah on his father's authority said that his grandfather told : I heard the Apostle of Allah (may peace be upon him) say : In eloquence there is magic, in knowledge ignorance, in poetry wisdom, and in speech heaviness. Ṣa'sa'ah b. Ṣūhān said : The Prophet of Allah (may peace be upon him) spoke the truth. His statement "In eloquence there is magic" means : (For example), there is a right due from a man who is more eloquent in reasoning than the man who is demanding his right. He (the defendant) charms the people by his speech and takes away his right. His statement "In knowledge there is ignorance" means : A scholar brings to his knowledge what he does not know, and thus he becomes ignorant of that. His statement "In poetry there is wisdom" means : These are those sermons and examples by which people receive admonition. His statement "In speech there is heaviness" means : That you present your speech and your talk to a man who is not capable of it, and who does not want it.⁴³⁷⁷

(4995) Sa'Id said : 'Umar passed by Ḥassān when he was reciting verses in the mosque. He looked at him. Thereupon he said : I used to recite verses when there was present in it the one who was better than you (i.e. the Prophet).

(4996) The tradition mentioned above has also been transmitted by Sa'Id b. al-Musayyab through a different chain of narrators to the same effect. This version adds : So he ('Umar) feared that he would refer to the Apostle of Allah (may peace be upon him) ; therefore he allowed him.⁴³⁷⁸

(4997) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) used to set up a pulpit in the mosque for Ḥassān who would stand on it and satirise those who spoke against the Apostle of Allah (may peace be upon him). The Apostle of Allah (may peace be upon him) would say : The spirit of holiness (i.e. Gabriel) is with

4376. The Prophet (may peace be upon him) did not like those poems and verses which prompt a man to commit sin and to do evil deeds. If the poetry is full of good instructions and exhorts man to do good works, it is appreciated. Some poems are full of wisdom.

4377. If a speech is addressed to someone who is not interested in it, it will be weariness. Hence it is necessary that a man should address a man who is worthy of his speech.

4378. Ḥassān used to recite verses in the mosque in the presence of the Prophet (may peace be upon him) who encouraged him. He defended Islam by his verses, replied to the criticism of the Quraish and praised Allah and His Prophet (may peace be upon him). When 'Umar intended to prohibit him from reciting verses in the mosque he said that he used to do so in the presence of the Prophet himself (may peace be upon him). Hence he allowed him.

Hassān so long as he speaks in defence of the Apostle of Allah (may peace be upon him).

(4998) Ibn 'Abbās said : The verse "And the poets—it is those straying in evil who follow them."⁴³⁷⁹ He (Allah) then abrogated it and made an exception saying: "Except those who believe and work righteousness, engage much in the remembrance of Allah."⁴³⁸⁰

Chapter 1803

VISIONS

(4999) Abū Hurairah said : When the Apostle of Allah (may peace be upon him) finished the dawn prayer, he would ask : Did any of you have a dream last night ? And he said : All that is left of Prophecy after me is a good vision.⁴³⁸¹

(5000) 'Ubādah b. al-Ṣāmit reported the Prophet (may peace be upon him) as saying : A believer's vision is the forty-sixth part of Prophecy.⁴³⁸²

(5001) Abū Hurairah reported the Prophet (may peace be upon him) as saying : When the time draws near,⁴³⁸³ a believer's vision can hardly be false. The truer one of them is in his speech, the truer he is in his vision. Visions are of three types : Good visions are glad tidings from Allah, a terrifying vision is caused by the devil, and the

4379. Qur'ān, xxvi. 224.

4380. Qur'ān, xxvi. 227. In verse 224 the poets have been condemned. But there is an exception to that. Those poets who believe in Allah do good works and remember Allah most have been appreciated. The poetry which makes man neglectful of the duties to Allah and His remembrance is not allowed. But the poetry which aims at the defence of Islam and Muslims, admonition to the people and awakening of the Muslim nation is appreciable.

4381. Prophecy has ended with the Prophet (may peace be upon him). He was the final Prophet. No other prophet will come after him. Yet a part of Prophecy is left. That is a good vision which a Muslim has in his sleep. This also shows that a true vision was a part of Prophecy. Many other traditions indicate that the Prophet (may peace be upon him) had true visions before his commission.

4382. It means that Prophecy is composed of forty-six qualities or things. A good vision of a Muslim is one of them. The other explanation is that a vision is a part of the knowledge of Prophecy. Now Prophecy has ended, but knowledge survives. Good visions are part of that knowledge. The third explanation is that the Prophet (may peace be upon him) had true visions before commission for six months. And he received revelation for twenty-three years. Thus visions are forty-sixth part of prophecy (*'Awn al-Ma'būd*, IV, A63).

4383. There are many explanations of this phrase. It means that when the Last Hour draws near, or when the day and night are equal, the sun being at the equinox, or when the Mabdī comes, etc.

ideas which come from within a man. So when one sees anything he dislikes, he should get up and pray, and should not tell it to the people. He⁴³⁸⁴ said : I like a fetter and dislike a shackle on the neck; a fetter indicates being firmly established in religion.⁴³⁸⁵

Abū Dāwūd said : "When the time draws near" means that when the day and night are equal.

(5002) Abū Razīn reported the Apostle of Allah (may peace be upon him) as saying : The vision flutters over a man as long as it is not interpreted, but when it is interpreted, it settles. And I think he said : Tell it only to one who loves (i.e. friend) or one who has judgment.⁴³⁸⁶

(5003) Abū Qatādah said : I heard the Apostle of Allah (may peace be upon him) say : A good vision comes from Allah and a dream (*ḥulm*) from the devil. So when one of you sees what he dislikes, he must spit on his left three times, and seek refuge in Allah from its evil. It will then not harm him.

(5004) Jābir reported the Apostle of Allah (may peace be upon him) as saying : When one of you sees a vision which he dislikes, he must spit on his left (three times), seek refuge in Allah from the devil three times, and turn from the side on which he was lying.

(5005) Abū Hurairah said : I heard the Apostle of Allah (may peace be upon him) say : He who sees me in a dream will see me when awake, or "as if he will see me when awake,"⁴³⁸⁷ for the devil does not take my likeness."⁴³⁸⁸

(5006) Ibn 'Abbās reported the Prophet (may peace be upon him) as saying : If anyone makes a representation of anything, Allah will punish him on the Day of Resurrection for it until he breathes into it, but he will be unable to do so. If anyone pretends to have had a dream which he did not see, he will be given the task of

4384. "He" refers to Abū Hurairah. This is the statement of Abū Hurairah and not of the Prophet (may peace be upon him).

4385 Al-Bukhārī said that Qatādah, Yūnus, Hushaim (Hishām) and Abū Hilāl transmitted it on the authority of Ibn Sirīn who quoted Abū Hurairah's authority- Yūnus said that he thought that what was said about the fetters comes from the fetters, but Muslim said that he did not know whether it was in the tradition or whether Ibn Sirīn said it. Another version says that the words "I dislike seeing a shackle on the neck . . ." to the end have been inserted in the tradition.

4386. So long as a vision is not interpreted, it remains unsettled. No one knows what it indicates. When it is interpreted, it is settled. The Prophet (may peace be upon him) said that a man should inform his friend about his vision or a man of opinion or of sound judgment. A man of judgment will tell him the correct interpretation of the vision or will keep silence. Similarly, a friend will not inform others if it is a bad vision.

4387. The transmitter is doubtful about the exact wording.

4388. This tradition shows that if a man sees the Prophet (may peace be upon him) in his vision, he should believe that he has actually seen him, for the devil does not appear in his form.

joining barley-seed.⁴³⁸⁹ If anyone listens to other people's talk when they try to avoid him, lead will be poured into his ears on the Day of Resurrection.

(5007) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying: One night it seemed to me in a dream that we were in the house of 'Uqbah b. Rāfi', and were brought some of the fresh dates of Ibn Ṭāb.⁴³⁹⁰ I interpreted it as meaning that to us is granted eminence (*rif'ah*) in this world, a blessed hereafter (*'āqibah*), and that our religion has been good (*ṭābah*).⁴³⁹¹

Chapter 1804

YAWNING

(5008) Abū Sa'īd al-Khudrī reported the Apostle of Allah (may peace be upon him) as saying: When one of you yawns, he should hold his hand over his mouth, for the devil enters.⁴³⁹²

(5009) The tradition mentioned above has also been mentioned in a similar way by Suhail through a different chain of narrators. This version has: "during prayer, so he should hold as far as possible"

(5010) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: Allah likes sneezing but dislikes yawning.⁴³⁹³ So when one of you yawns, he should restrain it as much as possible, and should not say *Ha, Ha*, for that is from the devil who laughs at him.

4389. It means that he will be asked to join two barley-seeds (as Bukhārī's version has), but he will be unable to do so. This is a metaphor for the punishment for a long time.

This tradition indicates that a Muslim should avoid pretending to have had a dream which he did not actually see.

4390. Ibn Ṭāb was a man who lived in Medina or in the desert and who had dates. A particular type of Medina dates were attributed to him, known after his name.

4391. The Prophet (may peace be upon him) took good omen from the basic meanings of the parts of these names.

4392. The devil either actually enters the mouth, or it may mean his control and domination over the man. Some versions mention the word "prayer". In that case it is necessary to place one's hand over one's mouth, for the devil attempts to distract the concentration of the man at prayer. It is disapproved to yawn while praying.

4393. Allah likes sneezing because it indicates lightness of mind and freshness, but He dislikes yawning, for it is a sign of laziness.

*Chapter 1805***SNEEZING**

(5011) Abū Hurairah said : When the Apostle of Allah (may peace be upon him) sneezed, he placed his hand or a garment on his mouth, and lessened the noise. The transmitter Yahyā is doubtful about the exact words *khafada* or *ghaḍḍa* (lessened).

(5012) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : There are five qualities which a Muslim should display to his brother : return of salutation, response to the one who sneezes,⁴³⁹⁴ acceptance of the invitation, paying sick visit to a patient, and accompanying the funeral.

*Chapter 1806***RESPONSE TO THE ONE WHO SNEEZES**

(5013) Hilāl b. Yasār said : We were with Sālim b. 'Ubaid when a man from among the people sneezed and said : Peace be upon you. Sālim said : And upon you and your mother. Thereafter he said : Perhaps you found something (annoying) from what I said to you. He said : I wished you would not mention my mother with good or evil. He said : I have just said to you what the Apostle of Allah (may peace be upon him) said. We were in the presence of the Apostle of Allah (may peace be upon him) when a man from among the people sneezed, saying : Peace be upon you ! The Apostle of Allah (may peace be upon him) said : And upon you and your mother. He then said : When one of you sneezes, he should praise Allah. He further mentioned some attributes (of Allah), saying : The one who is with him should say to him : Allah have mercy on you, and he should reply to them : Allah forgive us and you.

(5014) The tradition mentioned above has also been mentioned by Sālim b. 'Ubaid al-Ashja'i to the same effect from the Prophet (may peace be upon him) through a different chain of narrators.

(5015) Abū Hurairah reported the Prophet (may peace be upon him) as saying : When one of you sneezes, he should say : Praise be to Allah in every circumstance, and his brother or his companion should say : Allah have mercy on you ! And he should then reply : May Allah guide you and give you well-being.⁴³⁹⁵

4394. When a man hears another man sneezing, he should say : ' May Allah have mercy on you '

4395 Literally, "and make your condition well"

Chapter 1807

HOW MANY TIMES SHOULD ONE RESPOND TO THE ONE WHO SNEEZES ?

(5016) Abū Hurairah said : Respond three times to your brother when he sneezes, and if he sneezes oftener, he has a cold in his head.⁴³⁹⁶

(5017) The tradition mentioned above has also been transmitted by Abū Hurairah through a different chain from the Prophet (may peace be upon him). A transmitter Sa'īd b. Sa'īd said : I know him that he traced this tradition back to the Prophet (may peace be upon him).⁴³⁹⁷

Abū Dāwūd said : Abū Nu'aim transmitted it from Mūsā b. Qais, from Muḥammad b. 'Ajlān, from Sa'īd, on the authority of Abū Hurairah, from the Prophet (may peace be upon him).

(5018) 'Ubaid b. Rifā'ah al-Zuraqī reported the Prophet (may peace be upon him) as saying : Invoke a blessing on one who sneezes three times ; (and if he sneezes oftener), then if you wish to invoke a blessing on him, you may invoke, and if you wish (to stop), then stop.

(5019) Salamah b. al-Akwa' said : When a man sneezed beside the Prophet (may peace be upon him), he said to him : Allah have mercy on you, but when he sneezed again, he said : The man has a cold in the head.

Chapter 1808

HOW SHOULD ONE INVOKE BLESSING ON A *DHIMMI* (PROTECTED NON-MUSLIM) WHEN HE SNEEZES ?

(5020) Abū Burdah quoted his father as saying : The Jews used to try to sneeze in the presence of the Prophet (may peace be upon him) hoping that he would say to them : "Allah have mercy on you !" but he would say : May Allah guide you and grant you well-being !⁴³⁹⁸

4396 If a man sneezes more than three times, the other man should not respond to him, for he is suffering from cold.

4397. Al-Suyūṭī said : This tradition has been mentioned by Ibn 'Asākir in his *Ta'rikh* : When one of you sneezes, his companion should respond to him. If he sneezes more than three times, he has a cold in the head. He should not invoke blessing after the third time (*'Awn al-Ma'būd*, IV, 407).

4398. This shows that when a non-Muslim sneezes, the Muslim should respond by saying : May Allah guide you and grant you well-being.

Chapter 1809

ON A MAN WHO SNEEZES AND DOES NOT PRAISE ALLAH

(5021) Anas said : Two men sneezed in the presence of the Prophet (may peace be upon him). He said : Allah have mercy on you ! to one and not to the other. He was asked : Apostle of Allah ! two persons sneezed. Aḥmad's version has : "You invoked a blessing on one of them and left the other". He replied : This man praised Allah, and this man did not praise Allah.⁴³⁹⁹

CHAPTERS ON SLEEPING

Chapter 1810

ON A MAN WHO LIES ON HIS STOMACH

(5022) Ya'ish b. Tikhfat al-Ghifārī said : My father was one of the people in the *Ṣuffah*.⁴⁴⁰⁰ The Apostle of Allah (may peace be upon him) said : Go with us to the house of 'Ā'ishah. So we went and he said : Give us food, 'Ā'ishah. She brought *ḥashīshāh*⁴⁴⁰¹ and we ate. He then said : Give us food, 'Ā'ishah. She then brought *ḥaisah*⁴⁴⁰² as small in quantity as a pigeon and we ate. He then said : Give us drink, 'Ā'ishah. So she brought a bowl of milk, and we drank. Again he said : Give us drink, 'Ā'ishah. She then brought a small cup and we drank. He then said : If you wish, you may spend the night (here), and if you wish, you may go to the mosque. He said : While I was lying on my stomach due to pain in the lung,⁴⁴⁰³ a man began to shake me with his foot and then said : This is a method of lying which Allah

4399. This tradition indicates that it is not necessary to invoke blessing on a man who does not praise Allah when he sneezes. To invoke blessing on a man who praises Allah is recommendatory (*mustaḥabb*) and not obligatory (*uḍjib*). If one does not invoke blessing one will not be sinful.

4400. *Ṣuffah* : a kind of verandah at the mosque of the Prophet (may peace be upon him) in Medina where some poor people lived. They were devoted to the service to Islam. They learnt the injunctions of Islam from the Prophet (may peace be upon him) and other Companions and went to preach Islam.

4401. *Ḥashīshah* : a kind of food prepared from the flour of wheat in which meat and dates were mixed.

4402. *Ḥais* or *ḥaisah* : a mixture of dates and clarified butter.

4403. He could not lie on his back due to pain in his lung. Some explained it as pain in his liver.

hates. I looked and saw that he was the Apostle of Allah (may peace be upon him).⁴⁴⁰⁴

Chapter 1811

SLEEPING ON THE ROOF OF A HOUSE WITH NO STONE PALISADE .

(5023) 'Alī b. Shāibān reported the Apostle of Allah (may peace be upon him) as saying : If anyone spends the night on the roof of a house with no stone palisade, Allah's responsibility to guard him no longer applies.⁴⁴⁰⁵

Chapter 1812

SLEEPING IN THE STATE OF PURIFICATION

(5024) Mu'ādh b. Jabal reported the Prophet (may peace be upon him) as saying : If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter, He surely gives it to him.⁴⁴⁰⁶

Thābit al-Bunānī said : Abū Zabyah came to visit us and he transmitted this tradition to us from Mu'ādh b. Jabal from the Prophet (may peace be upon him).

Thābit said : So and so said : I tried my best to utter these (prayers) when I got up, but I could not do.

(5025) Ibn 'Abbās said : The Apostle of Allah (may peace be upon him) got up at night, fulfilled his need⁴⁴⁰⁷ and washed his face and hand and then slept.

Abū Dāwūd said : that is to say, he urinated.

Chapter 1813

WHERE SHOULD ONE FACE WHILE SLEEPING ?

(5026) Some relative of Umm Salamah said : The bed of the Prophet (may peace be upon him) was set as a man is laid in his grave ; the mosque was towards his

⁴⁴⁰⁴ This shows that one should not lie on one's stomach. But it is allowed if one has some excuse. In normal conditions it is not allowed.

⁴⁴⁰⁵ It means that if a man falls from the roof with no protection, there will be no claim for compensation for his blood.

⁴⁴⁰⁶ This tradition indicates that it is commendable to sleep in the state of purification after performing ablution. If anyone is alarmed while sleeping, he should remember Allah and pray to Him.

⁴⁴⁰⁷ He urinated as explained by Abū Dāwūd.

head.⁴⁴⁰⁸

Chapter 1814

WHAT SHOULD A MAN SAY WHEN GOING TO SLEEP ?

(5027) Ḥaḥṣah, wife of the Prophet (may peace be upon him), said : When the Apostle of Allah (may peace be upon him) wanted to go to sleep, he put his right hand under his cheek and would then say three times : O Allah, guard me from Thy punishment on the day when Thou raisest up Thy servants.

(5028) Al-Barā' b. 'Āzib said : The Apostle of Allah (may peace be upon him) said to me : When you go to your bed, perform ablution like the ablution for prayer, and then lie on your right side and say : O Allah, I have handed over my face⁴⁴⁰⁹ to Thee, entrusted my affairs to Thee, and committed my back to Thee out of desire for and fear to Thee. There is no refuge and no place of safety from Thee except by having recourse to Thee. I believe in Thy Book which Thou hast sent down and in Thy Prophet whom Thou hast sent down. He said : If you die (that night), you would die in the true religion, and utter these words in the last of that you utter (other prayers). Al-Barā' said : I said : I memorise them, and then I repeated, saying "and in Thy Apostle whom Thou hast sent". He said : No, say : "and in Thy Prophet whom Thou hast sent."⁴⁴¹⁰

(5029) Al-Barā' b. 'Āzib said : The Apostle of Allah (may peace be upon him) said to me : When you go to bed while you are in the state of purification, lay your head on your right hand. He then mentioned the rest of the tradition in a similar manner as above.

(5030) The tradition mentioned above has also been transmitted by al-Barā' b. 'Āzib from the Prophet (may peace be upon him) to the same effect through a different chain of narrators. One transmitter said : When you go to your bed while you are in the state of purification. The other said : Perform ablution like the ablution for prayer. He then transmitted the tradition to the effect as Mu'tamir transmitted.

(5031) Ḥudhaifah said : When the Prophet (may peace be upon him) lay down on his bed (at night), he would say : O Allah ! in Thy name I die and live. When he awoke, he said : Praise be to Allah Who has given us life after causing us to die and

⁴⁴⁰⁸ This shows that the Prophet (may peace be upon him) faced the Ka'bah while asleep. He used to lie on his bed as a man is laid in his grave facing the Ka'bah.

⁴⁴⁰⁹ The version by Muslim and al-Bukhārī has : "O Allah, I have handed over my soul to Thee, turned my face to Thee . . ." and so on as in the text.

⁴⁴¹⁰ This shows that the wordings of supplications should not be changed. The prayers should be repeated in Arabic as were taught by the Prophet (may peace be upon him).

to Whom we shall be resurrected.

(5032) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When any of you goes to his bed, he should dust his bedding with the inner extremity of his lower garment, for he does not know what has come on to it since he left it. He should then lie down on his right side and say : In Thy name, my Lord, I lay down my side and in Thee I raise it up. If Thou keepest my soul, have mercy on it, but if Thou lettest it go, guard it with that which Thou guardest Thy upright servants.

(5033) Abū Hurairah said : When the Prophet (may peace be upon him) went to his bed, he used to say : O Allah ! Lord of the heavens, Lord of the earth, Lord of everything, Who splittest the grain and the kernel, Who hast sent down the Torah, the Injil and the Qur'ān, I seek refuge in Thee from the evil of every evil agent whose forelock Thou seizest. Thou art the First and there is nothing before Thee ; Thou art the Last and there is nothing after Thee ; Thou art the Outward and there is nothing above Thee ; Thou art the Inward and there is nothing below Thee. Wahb added in his version : Pay the debt for me and grant me riches instead of poverty.

(5034) 'Alī reported that the Apostle of Allah (may peace be upon him) used to say when he lay down : O Allah, I seek refuge in Thy noble Person and in Thy perfect Words from the evil of what Thou seizest by its forelock ; O Allah ! Thou removest debt and sin ; O Allah ! Thy troops are not routed, Thy promise is not broken, and the riches of the rich do not avail against Thee. Glory and praise be unto Thee !

(5035) Anas said : When the Apostle of Allah (may peace be upon him) went to his bed, he would say : Praise be to Allah Who has fed us, given us drink, satisfied us and given us refuge. Many there are who have no one to provide sufficiency for them, or give them refuge.

(5036) Abū al-Azhar al-Anmārī said : When the Apostle of Allah (may peace be upon him) went to his bed at night, he would say : In the name of Allah, I have laid down my side for Allah. O Allah ! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly.

Abū Dāwūd said : Abū Hammām al-Ahwazī transmitted it from Thawr. He mentioned Abū Zuhair al-Anmārī (instead of Abū al-Azhar).

(5037) Farwah b. Nawfal quoted his father as saying that the Prophet (may peace be upon him) said to Nawfal (his father) : Say, O infidels !⁴⁴¹¹ and then sleep at its end, for it is a declaration of freedom from polytheism.

(5038) 'Ā'ishah said : Every night when the Prophet (may peace be upon him) went to his bed, he joined his hands and breathed into them, reciting into them :

"Say : He is Allah, One" ⁴⁴¹² ; and "Say : I seek refuge in the Lord of the dawn" ⁴⁴¹³ ; and "Say : I seek refuge in the Lord of men." ⁴⁴¹⁴ Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body, doing that three times.

(5039) 'Irbād b. Sāriyah said : The Apostle of Allah (may peace be upon him) used to recite *al-Musabbihāt* ⁴⁴¹⁵ before going to sleep, and say : They contain a verse which is better than a thousand verses.

(5040) Ibn 'Umar said : When the Apostle of Allah (may peace be upon him) went to his bed, he would say : Praise be to Allah Who has given me sufficiency, has guarded me, given me food and drink, been most gracious to me, and given to me most lavishly. Praise be to Allah in every circumstance. O Allah ! Lord and King of everything, God of everything, I seek refuge in Thee from Hell.

(5041) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone lies on his side where he does not remember Allah, deprivation will descend on him on the Day of Resurrection ; and if anyone sits in a place where he does not remember Allah, deprivation will descend on him on the Day of Resurrection.

Chapter 1815

WHAT SHOULD A MAN SAY WHEN HE IS ALARMED WHILE ASLEEP AT NIGHT ?

(5042) 'Ubādah b. al-Ṣāmit reported the Apostle of Allah (may peace be upon him) as saying : If anyone is alarmed while asleep and he says when awakes : There is no god but Allah alone Who has no partner, to Whom dominion belongs, to Whom praise is due, and Who has power over everything (omnipotent). Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no power except in Allah, and then he prays : O my Lord, forgive me. Abū Dawūd said : Al-Walīd's version has : "and he prays, his prayer will be answered. If he gets up, performs ablution, and prays, his prayer will be accepted."

(5043) 'Ā'ishah said : When the Apostle of Allah (may peace be upon him) awoke at night, he said : There is no god but Thou, glory be to Thee, O Allah, I ask Thy

4412 Qur'ān, cxii.

4413. Qur'ān, cxiii.

4414. Qur'ān, cxiv.

4415. These are said to be *Ṣūrah*s lvii, lix., lxii., lxiv., lxxxvii. These *ṣūrah*s begin with the perfect, imperfect, or imperative of the verb *sabbaḥa* (to glorify).

pardon for my sin and I ask Thee for Thy mercy. O Allah ! advance me in knowledge ; do not cause my heart to deviate (from guidance) after Thou hast guided me, and grant me mercy from Thyself ; verily Thou art the Grantor.

Chapter 1816

GLORIFYING ALLAH AT THE TIME OF GOING TO BED

(5044) 'All said : Fāṭimah complained to the Prophet (may peace be upon him) of the effect of the grinding stone on her hand. Then some slaves (prisoners of war) were brought to him. So she went to him to ask for (one of) them, but she did not find him. She mentioned the matter to 'Ā'ishah. When the Prophet (may peace be upon him) came, she informed him. He (the Prophet) visited us ('All) when we had gone to bed, and when we were about to get up, he said : Stay where you are. He then came and sat down between us (her and me), and I felt the coldness of his feet on my chest. He then said : "Let me guide to something better than what you have asked. When you go to bed, say : "Glory be to Allah" thirty-three times, "Praise be to Allah" thirty-three times, and "Allah is Most Great" thirty-four times. That will be better for you than a servant.⁴⁴¹⁶

(5045) 'All said to Ibn A'bad : Should I not tell you about me and about Fāṭimah, daughter of the Apostle of Allah (may peace be upon him). She was dearest to him of his family. When she was with me, she pulled mill-stone which affected her hand ; she carried water with the water-bag which affected the upper portion of her chest ; she swept the house so much so that her clothes became dusty ; and she cooked food⁴⁴¹⁷ by which her clothes became black, and it harmed her. We heard that some slaves had been brought to the Prophet (may peace be upon him). I said : If you go to your father and ask him for a servant, that will be sufficient for you. She came to him and found some people talking to him. She felt shy and returned. Next morning he visited us when we were in our quilt. He sat beside her head, and she took her head into the quilt out of shame from her father. He asked : What need had you with me, O family of Muḥammad ? She kept silence twice. I then said : I swear by Allah, I shall tell you. She pulls the mill-stone which has affected her hand ; she carries water with the water-bag which has affected the upper portion of her chest ; she sweeps the house by which her clothes have become dusty, and she cooks food by which her clothes have

⁴⁴¹⁶. This is known as *tasbeḥ Fāṭimah*. It is commendable to utter these words at the time of going to bed and also after obligatory prayers.

⁴⁴¹⁷. Literally, she kindled fire to heat the cooking-pot.

become black. We were told that some slaves or servants had come to you. so I said to her : Ask him for a servant. He then mentioned the rest of the tradition to the same effect as mentioned by al-Ḥakam rather more perfectly.

(5046) The tradition mentioned above has also been transmitted by 'Alī to the same effect through a different chain of narrators. This version adds : 'Alī said : I did not leave them since I heard them from the Apostle of Allah (may peace be upon him) except on the night of Šiffīn, for I remembered them towards the end of the night and then I uttered them.

(5047) 'Abd Allah b. 'Amr reported the Prophet (may peace be upon him) as saying : There are two qualities or characteristics which will not be returned by any Muslim without his entering Paradise. While they are easy, those who act upon them are few. One should say : "Glory be to Allah" ten times after every prayer, "Praise be to Allah" ten times, and "Allah is Most Great" ten times. That is a hundred and fifty on the tongue, but one thousand and five hundred in the scale.⁴⁴¹⁸ When he goes to his bed, he should say : "Allah is Most Great" thirty-four times, "Praise be to Allah" thirty-three times, and Glory be to Allah thirty-three times, for that is a hundred on the tongue and a thousand in the scale. (He said :) I saw the Apostle of Allah (may peace be upon him) counting them on his hand. The people asked : Apostle of Allah ! how is it so that while they are easy, those who act upon them are few ? He replied : The devil comes to one of you when he goes to bed and he makes him sleep, before he utters them, and he comes to him while he is engaged in prayer and calls a need to his memory before he utters them.

(5048) Umm al-Ḥakam or Dubā'ah, daughters of al-Zubair, said : The Apostle of Allah (may peace be upon him) got some prisoners of war (slaves). I, my sister and Fāṭimah, daughter of the Prophet (may peace be upon him), went to the Prophet (may peace be upon him). We complained to him about our condition, and asked him to command for giving us some prisoners (slaves). The Apostle of Allah (may peace be upon him) said : The orphans of Badr came before you (and took the slaves). The transmitter then mentioned the story of glorifying Allah after every prayer. He did not mention sleeping.

Chapter 1817

WHAT SHOULD ONE SAY IN THE MORNING ?

(5049) Abū Hurairah said : Abū Bakr al-Šiddīq said : Apostle of Allah ! command

⁴⁴¹⁸ The three phrases each uttered ten times after five daily prayers makes a hundred and fifty, and as a good deed gets a ten-fold reward, the total is treated as one thousand five hundred.

me something to say in the morning and in the evening. He said: Say: "O Allah, Creator of the heavens and the earth, Who knowest the unseen and the seen, Lord and Possessor of everything, I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to Allah)." He said: Say this in the morning.

(5050) Abū Hurairah said: The Prophet (may peace be upon him) used to say in the morning: "O Allah, by Thee we come to the morning, by Thee we come to the evening, by Thee are we resurrected." In the evening he would say: "O Allah, by Thee we come to the evening, by Thee we live, by Thee we die, and to Thee are we resurrected."

(5051) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying: If anyone says in the morning or in the evening: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels and all Thy Creatures to witness that Thou art Allah (God) than Whom alone there is no god, and that Muḥammad is Thy Servant and Apostle," Allah will emancipate his fourth from Hell; if anyone says twice, Allah will emancipate his half; if anyone says it thrice, Allah will emancipate three-fourth; and if he says four times, Allah will emancipate him from Hell.

(5052) Buraidah reported the Prophet (may peace be upon him) as saying: If anyone says in the morning or in the evening: "O Allah! Thou art my Lord; there is no god but Thee, Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can; I seek refuge in Thee from the evil of what I have done; I acknowledge Thy favour to me, and I acknowledge my sin; pardon me, for none but Thee pardons sins, and dies during the daytime or during the night," he will go to Paradise.

(5053) 'Abd Allah (b. Mās'ūd) told that when the evening came, the Prophet (may peace be upon him) would say: We have come to the evening, and in the evening the dominion belongs to Allah: "Praise be to Allah; there is no god but Allah alone Who has no partner." The version of Jarīr adds: Zubaid said that Ibrāhīm b. Suwaid said: There is no god but Allah alone Who has no partner; to Him belongs the dominion, to Him praise is due, and He is Omnipotent. O Allah! I ask Thee for the good of what this night contains, and the good of what comes after it; and I seek refuge in Thee from the evil of what this night contains, and from the evil of what comes after it. My Lord! I seek refuge in Thee from indolence, the evil of old age or of disbelief.⁴⁴¹⁹ My Lord! I seek refuge in Thee from a punishment in Hell and a punishment in the grave.' In the morning he said that also: We have come to the

⁴⁴¹⁹ The transmitter was doubtful about the exact word.

morning, and in the morning the dominion belongs to Allah.

Abū Dāwūd said : Shu'bah transmitted from Salamah b. Kuhail, from Ibrāhīm b. Suwaid, saying : "from the evil of old age". He did not mention "the evil of disbelief"

(5054) Abū Sallām told that he was in the mosque of Ḥimṣ. A man passed him and the people said about him that he served the Prophet (may peace be upon him). He (Abū Sallām) went to him and said : Tell me any tradition which you heard from the Apostle of Allah (may peace be upon him) and there were no men between him and you. He said : I heard the Apostle of Allah (may peace be upon him) say : If anyone says in the morning and in the evening : "I am pleased with Allah as Lord, with Islam as religion, with Muḥammad as Prophet," Allah will certainly please him.⁴⁴²⁰

(5055) 'Abd Allah b. Ghannām reported the Apostle of Allah (may peace be upon him) as saying : If anyone says in the morning : "O Allah ! whatever favour has come to me, it comes from Thee alone Who has no partner ; to Thee praise is due and thanksgiving," he will have expressed full thanksgiving for the day ; and if anyone says the same in the evening, he will have expressed full thanksgiving for the night.

(5056) Ibn 'Umar said : The Apostle of Allah (may peace be upon him) never failed to utter these supplications in the evening and in the morning : O Allah, I ask Thee for security in this world and in the Hereafter : O Allah ! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property ; O Allah ! conceal my fault or faults (according to 'Uthmān's version), and keep me safe from the things which I fear ; O Allah ! guard me in front of me and behind me, on my right hand and on my left, and from above me ; and I seek in Thy greatness from receiving unexpected harm from below me." Abū Dāwūd said : Waki' said : That is to say, swallowing by the earth.

(5057) 'Abd al-Ḥamīd, a client of Banū Hāshim, said that his mother who served some of the daughters of the Prophet (may peace be upon him) told him that one of the daughters of the Prophet (may peace be upon him) said that the Prophet (may peace be upon him) used to teach her saying : Say in the morning : "Glory be to Allah, and I begin with praise of Him ; there is no power but in Allah ; what Allah wills comes to pass and what He does not will does not come to pass ; I know that Allah is Omnipotent and that Allah has comprehended everything in knowledge" ; for whoever says it in the morning will be guarded till the evening, and whoever says it in the evening will be guarded till the morning.

4420. This tradition has been transmitted on the authority of Thawbān from the Prophet (may peace be upon him) by Ahmad and al-Tirmidhī.

(5058) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying: If anyone repeats in the morning: "So glory be to Allah in the evening and in the morning; to Him is the praise in the heavens and the earth, and in the late evening and at noon . . . thus shall you be brought⁴⁴²¹ forth," he will get that day what he has missed; and if anyone repeats these words in the evening he will get that night what he has missed.

Al-Rabī' transmitted it from al-Laith.

(5059) Abū 'Ayyāsh reported the Apostle of Allah (may peace be upon him) as saying: If anyone says in the morning: "There is no god but Allah alone Who has no partner: to Him belongs the dominion, to Him praise is due, and He is Omnipotent," he will have a reward equivalent to that for setting free a slave from among the descendants of Ismā'il, will have ten good deeds recorded for him, will have ten evil deeds deducted from him, will be advanced ten degrees, and will be guarded from the devil till the evening. If he says them in the evening, he will have similar recompense till the morning.

The version of Hammād has: A man saw the Apostle of Allah (may peace be upon him) in a dream and said: Apostle of Allah! Abū 'Ayyāsh is relating such and such on your authority. He said: Abū 'Ayyāsh has spoken the truth.

Abū Dāwūd said: Ismā'il b. Ja'far, Mūsā al-Zim'ī and 'Abd Allah b. Ja'far transmitted it from Suhail, from his father on the authority of Ibn 'Ā'ish.

(5060) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying: If anyone says in the morning: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels, and all Thy creatures to witness that Thou art Allah than Whom there is no god, Thou being alone and without a partner, and that Muḥammad is Thy servant and Thy Apostle," Allah will forgive him any sins that he commits that day; and if he repeats them in the evening, Allah will forgive him any sins he commits that night.

(5061) Al-Ḥārith b. Muslim al-Tamīmī quoted his father Muslim b. al-Ḥārith al-Tamīmī as saying that the Apostle of Allah (may peace be upon him) told him secretly: When you finish the sunset prayer, say: "O Allah, protect me from Hell" seven times; for if you say that and die that night, protection from it would be recorded for you; and when you finish the dawn prayer, say it in a similar way, for if you die that day, protection from it would be recorded for you. Abū Sa'īd told me that al-Ḥārith said: The Apostle of Allah (may peace be upon him) said this to us secretly, so we confine it to our brethren.

(5062) A similar tradition has been transmitted by Muslim b. al-Ḥārith b. Muslim

al-Tamīmī on the authority of his father from the Prophet (may peace be upon him) through a different chain of narrators up to "protection from it". But this version has : "before speaking to anyone". In this version 'All b. Sahl said that his father told him. And 'All and Ibn al-Muṣaffā said : The Apostle of Allah (may peace be upon him) sent us on an expedition. When we reached the place of attack, I galloped my horse and outstripped my companions, and the people of that locality received me with a great noise. I said to them : Say : "There is no god but Allah," you will be protected. They said this. My companions blamed me, saying : You deprived us of the booty. When we came to the Apostle of Allah (may peace be upon him), they told him what I had done. So he called me and appreciated what I had done, and said : Allah has recorded for you so and so (a reward) for every man of them. 'Abd al-Rahmān said : I forgot the reward. The Apostle of Allah (may peace be upon him) then said : I shall write a will for you after me. He did this and stamped it, and gave it to me, saying. . . . He then mentioned the rest of the tradition to the same effect. Ibn al-Muṣaffā said : I heard al-Ḥārith b. Muslim b. al-Ḥārith al-Tamīmī transmitting it from his father.

(5063) Abū al-Dardā' said : If anyone says seven times morning and evening : "Allah sufficeth me : there is no god but He ; on Him is my trust—He, the Lord of the Throne (of glory) Supreme,"⁴⁴²² Allah will be sufficient for him against anything which grieves him, whether he is true or false in (repeating) them.

(5064) Mu'adh b. 'Abd Allah b. Khubaib quoted his father ('Abd Allah b. Khubaib) as saying : We went out one rainy and intensely dark night to look for the Apostle of Allah (may peace be upon him) to lead us in prayer, and when we found him, he asked : Have you prayed ?, but I did not say anything. So he said : Say, but I did not say anything. He again said : Say, but I did not say anything. He then said : Say. So I said : What am I to say? He said : Say : "Say, He is Allah,⁴⁴²³ One," and al-Mu'awwadhatān⁴⁴²⁴ thirty three times in the morning and evening ; they will serve you for every purpose.

(5065) Abū Mālik said : The people asked : Tell us a word which we repeat in the morning, evening and when we get up. So he commanded us to say : "O Allah ! Creator of the heavens and the earth ; Knower of all that is hidden and open ; Thou art the Lord of everything ; the angels testify that there is no god but Thee, for we seek refuge in Thee from the evil within ourselves, from the evil of the devil accused and from the evil of his suggestion about partnership with Allah, and that we earn sin for ourselves or drag it to a Muslim."

4422. Qur'ān, ix, 129.

4423. Qur'ān, cxii

4424. Qur'ān, cxii., cxiv.

Abū Dāwūd said : And through the same chain of transmitters the Apostle of Allah (may peace be upon him) said : When one gets up in the morning, one should say : "We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah ! I ask Thee for the good this day contains, for conquest, victory, light, blessing and guidance during it ; and I seek refuge in Thee from the evil it contains and the evil contained in what comes after it." In the evening he should say the like.

(5066) Sharīf al-Hawzani said : I came to 'Ā'ishah (Allah be pleased with her) and asked her : By which (prayer) the Apostle of Allah (may peace be upon him) began when he woke up at night ? She replied : You asked me about a thing which no one asked me before. When he woke up at night, he uttered : "Allah is Most Great" ten times, and uttered "Praise be to Allah" ten times, and said : "Glory be to Allah and I begin with His praise" ten times, and said : "Glory be to the King, the Most Holy" ten times, and asked Allah's pardon ten times, and said : "There is no god but Allah" ten times, and then said : "O Allah ! I seek refuge in Thee from the strait of the Day of Resurrection," ten times. He then began the prayer.⁴⁴²⁵

(5067) Abū Hurairah said : When the Apostle of Allah (may peace be upon him) was on a journey, he would say at daybreak : Let a hearer hear beginning with praise of Allah and His good favours and blessing to us. Our Lord, accompany us and show favour to us, and I seek refuge in Allah from Hell.

(5068) Abū Dharr said : If anyone says in the morning : "O Allah ! whatever oath I take, whatever word I speak, and whatever vow I take, Thine will precedes all that : whatever Thou willeth, occurs, and whatever Thou dost not will, dost not occur. O Allah ! pardon me and disregard me for it. O Allah ! whomsoever Thou sendest Thine blessing, to him my blessing is due, and whomsoever Thou cursest, to him my curse is due," exemption from it will be granted to him that day.⁴⁴²⁶

(5069) Abān b. 'Uthmān said : I heard 'Uthmān b. 'Affān (his father) say : I heard the Apostle of Allah (may peace be upon him) say : If anyone says three times : "In the name of Allah when Whose name is mentioned nothing in earth or heaven can cause harm, and He is the Hearer, the Knower," he will not suffer sudden affliction till the morning, and if anyone says this in the morning, he will not suffer sudden affliction till the evening. Abān was afflicted by some paralysis, and when a man who heard the tradition began to look at him, he would say to him : Why are

4425. This refers to the prayer at night, i.e. *tahajjud* prayer.

4426. It means that if anyone takes a vow or an oath, or speaks a word, or invokes a blessing or curse to anyone, and he repeats these words in the morning, he will be pardoned for all slips of his tongue that day. By uttering these words in the morning he will not be a sinner for cursing anyone.

you looking at me? I swear by Allah, I did not tell a lie on 'Uthmān, nor did 'Uthmān tell a lie on the Prophet (may peace be upon him), but that day when I was afflicted by it, I became angry and forgot to say them.

(5070) A similar tradition has been transmitted by Abān b. 'Uthmān, from 'Uthmān, from the Prophet (may peace be upon him). This version does not mention the story of paralysis.

(5071) 'Abd al-Rahmān b. Abī Bakrah said that he told his father : O my father ! I hear you supplicating every morning : "O Allah ! grant me soundness in my body ; O Allah ! grant me soundness in my hearing ; O Allah ! grant me soundness in my sight ; there is no god but Thee," you repeat them three times in the morning and three times in the evening. He said : I heard the Apostle of Allah (may peace be upon him) using these words as a supplication and I like to follow his practice.

The transmitter 'Abbās said in this version : And you say : "O Allah ! I seek refuge in Thee from infidelity and poverty ; O Allah ! I seek refuge in Thee from punishment in the grave ; there is no god but Thee" ; you repeat them three times in the morning and three times in the evening, and use them as a supplication. I like to follow his practice. He said : The Apostle of Allah (may peace be upon him) said : The supplications to be used by one who is distressed are : "O Allah ! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but Thou." Some transmitters added more than others.

(5072) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone says a hundred times in the morning : "Glory be to Allah, the Sublime," and I begin with praise of Him," and says likewise in the evening, no one from the creatures will bring anything like the one which he will bring.⁴⁴²⁷

Chapter 1818

WHAT SHOULD A MAN SAY WHEN HE SIGHTS THE NEW MOON?

(5073) Qatādah told that he was informed that when the Prophet of Allah (may peace be upon him) saw the new moon, he said : "A new moon of good and right guidance ; a new moon of good and right guidance ; a new moon of good and right guidance. I believe in Him Who created you" three times. He would then say : "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month."

⁴⁴²⁷. Muslim's and Bukhārī's version has : "only one who said what he said, or more than it, will bring anything more excellent than he on the Day of Resurrection".

(5074) Qatādah said : When the Apostle of Allah (may peace be upon him) saw the new moon, he turned away his face from it.⁴⁴²⁸

Abū Dāwūd said : On this subject there is no tradition which has perfect chain and is sound.⁴⁴²⁹

Chapter 1819

WHAT SHOULD A MAN SAY WHEN HE GOES OUT OF HIS HOUSE ?

(5075) Umm Salamah said : The Apostle of Allah (may peace be upon him) never went out of my house without raising his eye to the sky and saying : "O Allah ! I seek refuge in Thee lest I stray or be led astray,⁴⁴³⁰ or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me."

(5076) Anas reported the Apostle of Allah (may peace be upon him) as saying : When a man goes out of his house and says : "In the name of Allah, I trust in Allah; there is no might and no power but in Allah," the following will be said to him at that time : "You are guided, defended and protected." The devils will go far from him and another devil will say : How can you deal with a man who has been guided, defended and protected ?

Chapter 1820

WHAT SHOULD A MAN SAY WHEN HE GOES INTO HIS HOUSE ?

(5077) Abū Mālik al-Ash'arī reported the Apostle of Allah (may peace be upon him) as saying : When a man goes into his house, he should say : "O Allah ! I ask Thee for good both when entering and when going out ; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah or Lord do we trust." He should then greet his family.

Chapter 1821

WHAT SHOULD A MAN SAY WHEN A STORMY WIND BLOWS ?

(5078) Abū Hurairah said : I heard the Apostle of Allah (may peace be upon him)

⁴⁴²⁸. He turned his face to prevent from its evil. It is said that he did so seeing the full moon, for it becomes dark when it is eclipsed

⁴⁴²⁹. Both these traditions are *mursal*, i. e. the link of the Companion is missing.

⁴⁴³⁰. Some read as above, but others read "or lead others astray".

say: The wind comes from Allah's mercy. Salamah's version has: It is Allah's mercy: it (sometimes) brings blessing and (sometimes) brings punishment. So when you see it, do not revile it, but ask Allah for some of its good, and seek refuge in Allah from its evil.⁴⁴³¹

(5079) 'Ā'ishah, wife of the Prophet (may peace be upon him), said: I never saw the Apostle of Allah (may peace be upon him) laugh fully to such an extent that I could see his uvula. He would only smile, and when he saw clouds or wind, his face showed signs (of fear). I asked him: Apostle of Allah! when the people see the cloud, they rejoice, hoping for that it may contain rain, and I notice that when you see it, (the signs of) abomination on your face. He replied: 'Ā'ishah! what gives me safety from the fact that it might contain punishment? A people were punished by the wind.⁴⁴³² When those people saw the punishment,⁴⁴³³ they said: This is a cloud which would give us rain.⁴⁴³⁴

(5080) 'Ā'ishah said: When the Prophet (may peace be upon him) saw a cloud formation in the horizon of the sky, he left work, even if he were at prayer, and then would say: "O Allah! I seek refuge in Thee from its evil." If it rained, he would say: "O Allah! send a beneficial downpour."

Chapter 1822

RAIN

(5081) Anas said: A shower of rain fell on us when we were with the Apostle of Allah (may peace be upon him). The Apostle of Allah (may peace be upon him) went out and removed his garment till some of the rain fell on him. We asked him: Apostle of Allah! why did you do this? He replied: Because it has recently been with its Lord.

Chapter 1823

COCKS AND BEASTS

(5082) Zaid b. Khālid reported the Apostle of Allah (may peace be upon him) as

4431. This shows that one should not curse the wind. It brings rain, but in the past the people of 'Ād were destroyed by the wind; cf Qur'ān xlv. 24. They rejected the Prophet Hūd.

4432 They were the people of 'Ād.

4433. They were destroyed by the wind. A cloud was sent towards their valleys and when they saw it, they said: This is a cloud formation which would give us rain.

4434. xlv. 24.

saying : Do not curse the cock, for it awakens for prayer.

(5083) Abū Hurairah reported the Prophet (may peace be upon him) as saying : When you hear the cocks crowing, ask Allah for some of His grace, for they have seen an angel ; but when you hear an ass braying, seek refuge in Allah from the devil, for it has seen the devil.

Chapter 1824

THE BRAYING OF ASSES AND THE BARKING OF DOGS

(5084) Jābir b. 'Abd Allah reported the Apostle of Allah (may peace be upon him) as saying : When you hear the barking of dogs and the braying of asses at night, seek refuge in Allah, for they see which you do not see.

(5085) Jābir b. 'Abd Allah and 'Alī b. 'Umar b. Ḥusain b. 'Alī reported the Apostle of Allah (may peace be upon him) as saying : Do not go out much when there are few people about, for Allah the Exalted scatters abroad of His beasts in that hour (according to Ibn Marwān's version). Ibn Marwān's version has : For Allah has creatures. He then mentioned the barking of dogs and braying of asses in a similar manner. He added in his version : Ibn al-Hād said : Sharaḥbīl b. al-Ḥāḡib told me on the authority of Jābir b. 'Abd Allah from the Apostle of Allah (may peace be upon him) similar to it.

Chapter 1825

WHEN A CHILD IS BORN, *ADHĀN* (CALL TO PRAYER) SHOULD BE CALLED IN ITS EAR

(5086) Abū Rāfi' said : I saw the Apostle of Allah (may peace be upon him) uttering the call to prayer (*adhān*) in the ear of al-Ḥasan b. 'Alī when Fāṭimah gave birth to him.⁴⁴³⁵

(5087) 'Ā'ishah said : Boys used to be brought to the Apostle of Allah (may peace be upon him), and he would invoke blessings on them. Yūsuf added : "and soften some dates and rub their palates with them". He did not mention "blessings".

(5088) 'Ā'ishah said : The Apostle of Allah (may peace be upon him) said to me : Have the *mugharribūn* been seen (or some other word) among you ? I asked :

4435. This shows that uttering *adhān* in the ear of a child after its birth is recommended. 'Umar b. 'Abd al-'Azīz used to utter *adhān* in the right ear and *iqāmah* in the left ear. This is also attributed to the Prophet (may peace be upon him).

What do the *mugharribūn* mean ? He replied : They are those in whom is a strain of the jinn.⁴⁴³⁶

Chapter 1826

ON A MAN WHO SEEKS REFUGE FROM ANOTHER

(5089) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : If anyone asks (you) for refuge for the sake of Allah, give him refuge ; and if anyone asks you (for something) for the pleasure of Allah, give him. 'Ubaid Allah said : If anyone asks you for the sake of Allah.

(5090) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : If anyone asks you refuge for Allah's sake, give him refuge ; and if anyone asks you (for something) for Allah's sake, give him. Sahl and Sulaimān said : If anyone calls you, respond to him. The agreed version goes : If you do not afford to compensate him, pray Allah for him until you know that you have compensated him.

Chapter 1827

TO WARD OFF THE EVIL PROMPTINGS

(5091) Abū Zama'il said : I asked Ibn 'Abbās, saying : What is that I find in my breast ? He asked : What is it ? I replied : I swear by Allah, I cannot speak about it. He asked me : Is it something doubtful ? and he laughed. He then said : No one could escape that, until Allah, the Exalted, revealed : "If thou went in doubt as to what we have revealed unto thee, and ask those who have been reading the Book from before thee."⁴⁴³⁷ He said : If you find something in your heart, say : "He is the First and the Last, the Evident and the Immanent, and He has full knowledge of all things."⁴⁴³⁸

⁴⁴³⁶ *Mugharribūn*. This happens if a man neglects to mention Allah when he has sexual intercourse with his wife. Literally it means that they are far away from the remembrance of Allah. Or it means that they have an alien vein and distant parentage. The jinn command the people to commit fornication, and their children are not lawful. Some say that *mugharribūn* are those children that are born of the union of a woman and a male jinn. But this is unusual. By mentioning this tradition Abū Dāwūd means that uttering *adhān* in the ear of a child after its birth protects it from the evil of the jinn (*Awn al-Ma'būd*, IV, 489).

⁴⁴³⁷ Qur'ān x. 94.

⁴⁴³⁸ Qur'ān, lvii. 3.

(5092) Abū Hurairah said : His companions came to him and said : Apostle of Allah ! we have thoughts which we cannot dare talk about and we do not like that we have them or talk about them. He said : Have you experienced that ? They replied : Yes. He said : That is clear faith.⁴⁴³⁹

(5093) Ibn 'Abbās said : A man came to the Prophet (may peace be upon him) and said : Apostle of Allah ! one of us has thoughts of such nature that he would rather be reduced to charcoal than speak about them. He said : Allah is Most Great, Allah is Most Great, Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting.⁴⁴⁴⁰

Ibn Qudāmah said "reduced his matter" instead of "reduced his guile".

Chapter 1828

ON A MAN (SLAVE) WHO FALSELY ATTRIBUTES HIMSELF TO A MAN AS HIS EMANCIPATOR WHO IS NOT HIS EMANCIPATOR

(5094) Sa'd b. Mālīk said : My ears heard it and my heart remembered it from Muḥammad (may peace be upon him) who said : If a man claims to be the son of a man who is not his father, Paradise will be forbidden for him. He said : I then met Abū Bakrah and mentioned it to him. He said : My ears heard it and my heart remembered it from Muḥammad (peace be upon him).⁴⁴⁴¹

'Āṣim said : I said : Abū 'Uthmān ! two men testified before you. Who are they ? He said : One of them is the one who is first to shoot arrow in the path of Allah or in the path of Islam, that is to say : Sa'd b. Mālīk. The other is the one who came from al-Ṭā'if with ten and some men on foot. He then mentioned his excellence.

Abū Dāwūd said : When al-Nufailī mentioned this tradition, he said : I swear by Allah, this is sweeter with me than honey, that is to say, his way of transmission.

Abū 'All said : I heard Abū Dāwūd say : I heard Aḥmad say : The people of Kūfah have no light in their traditions. I did not see them like the people of Baṣrah. They learnt it from Shu'bah.

(5095) Abū Hurairah reported the Prophet (may peace be upon him) as saying :

⁴⁴³⁹. Evil promptings are suggestions from the devil and similar other notions are forgiven if a man does not believe in them and talk about them.

⁴⁴⁴⁰. The devil could do more harm than suggesting evil to him. The Prophet (may peace be upon him) thanked Allah for the fact that he reduced his guile to no more than evil thoughts.

⁴⁴⁴¹. This does not apply to a man who is known as a son of another man than his father, but he himself attributes himself to his father. He does not take that man as his father. This was Miqdād b. al-Aswad. He was the adopted son of al-Aswad.

If a man becomes the client of any people without the permission of his patrons (i.e. those who have freed him), on him will be the curse of Allah, of angels and of all people ; no obligatory or supererogatory worship will be accepted from him.⁴⁴⁴²

(5096) Anas b. Mālik reported the Apostle of Allah (may peace be upon him) as saying : If anyone pretends to be the son of a man other than his father, or attributes his freedom to people other than those who set him free, on him will be the curse of Allah that will continue till the Day of Resurrection.

Chapter 1829

PRIDE OF ANCESTRY

(5097) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in *jahannam* ; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose.⁴⁴⁴³

Chapter 1830

PARTY SPIRIT

(5098) 'Abd Allah b. Mas'ūd said : If anyone helps his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail.⁴⁴⁴⁴

(5099) 'Abd Allah b. Mas'ūd said : I went to the Prophet (may peace be upon him) when he was in a skin tent. He then mentioned something similar to it.

(5100) Wāthilah b. al-Asqa' said : I asked : Apostle of Allah ! what is party spirit ? He replied : That you should help your people in wrongdoing.

4442. *Mawlā* is the man who emancipates a slave or purchases his freedom. If the slave has no relatives, he inherits from him. Now if a slave makes another man his patron, the man who freed him will be deprived of his inheritance. Hence the Prophet (may peace be upon him) prohibited to attribute one's freedom to any man other than the one who actually emancipated him. *Mawlā* sometimes means the man who has been emancipated, i.e. slave.

4443. This shows that a Muslim should not take pride in his ancestry. This is a custom of pre-Islamic time. Man is honourable in Allah's sight by his good actions. The Qur'ān says : "The one who is most honourable in Allah's estimation is the most pious" (xlix. 13).

4444. It means that he committed a sin and was destroyed like a camel which fell into a well, and it is unable to come out of it. This shows that one should not support one's people or tribe in wrongdoing

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(5101) Surāqah b. Mālik b. Ju'sham al-Mudlaji said : The Apostle of Allah (may peace be upon him) gave us an address and said : The best of you is the one who defends his tribe, so long as he commits no sin.⁴⁴⁴⁵

Abū Dāwūd said : Abū Ayyūb b. Suwaid is weak.

(5102) Jubair b. Mu'tim reported the Apostle of Allah (may peace be upon him) as saying : He who summons others to party-spirit does not belong to us ; and he who dies upholding party spirit does not belong to us.⁴⁴⁴⁶

(5103) Abū Mūsā reported the Apostle of Allah (may peace be upon him) as saying : The son of a sister of a people belongs to them.

(5104) 'Abd al-Raḥmān b. Abī 'Uqbah quoted his father Abū 'Uqbah who was a client from the people of Persia as saying : I was present at Uhud along with the Apostle of Allah (may peace be upon him), and on smiting one of the polytheists I said : Take this from me who is the young Persian. The Apostle of Allah (may peace be upon him) then turned to me and said : Why did you not say : Take this from me who is the young *Anṣārī*?⁴⁴⁴⁷

Chapter 1831

**IF A MAN LOVES ANOTHER MAN, HE SHOULD
INFORM HIM ABOUT IT**

(5105) Al-Miqdām b. Ma'dikarib, who is the Companion of the Prophet (may peace be upon him), reported him as saying : When a man loves his brother, he should tell him that he loves him.⁴⁴⁴⁸

(5106) Anas b. Mālik said : A man was with the Prophet (may peace be upon him) and a man passed by him and said : Apostle of Allah ! I love this man. The Apostle of Allah (may peace be upon him) then asked : Have you informed him ? He replied : No. He said : Inform him. He then went to him and said : I love you for

⁴⁴⁴⁵ A man is allowed to help his people or tribe in good works or defending them against injustice done to them.

⁴⁴⁴⁶ Party spirit is such an evil quality that the Prophet (may peace be upon him) disowned a man who had it. This practice was in vogue in pre-Islamic Arabia, and Islam annihilated it. The Arabs in pre-Islamic days helped their tribes whether they were right or wrong. The Prophet (may peace be upon him) taught that a Muslim should help the one who is in the right.

⁴⁴⁴⁷ The people of Persia in those days were infidels. The Prophet (may peace be upon him) did not like his attribution to them. He suggested to attribute himself to the *Anṣār* who were Muslims and who helped him.

⁴⁴⁴⁸ If he tells him about his love for him, his love will increase and both will be sincere friends.

Allah's sake. He replied : May He for Whose sake you love me love you !

(5107) 'Abd Allah b. al-Ṣāmit told that Abū Dharr said : Apostle of Allah ! a man loves some people, but he cannot do work like their work. He replied : You, Abū Dharr, will be with those whom you love. He said : I love Allah and His Apostle. He said : You will be with those whom you love. Abū Dharr then repeated it. The Apostle of Allah (may peace be upon him) also repeated it.

(5108) Anas b. Mālik said : I never saw the Companions of the Apostle of Allah (may peace be upon him) so happy about anything as I saw them happy about this thing. A man said : Apostle of Allah ! a man loves another man for the good work which he does, but he himself cannot do like it. The Apostle of Allah (may peace be upon him) said : A man will be with those whom he loves.

Chapter 1832

CONSULTATION

(5109) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : He who is consulted is trustworthy.⁴⁴⁴⁹

Chapter 1833

ON A MAN WHO GUIDES TO A GOOD (DEED)

(5110) Abū Mas'ūd al-Anṣārī said : A man came to the Prophet (may peace be upon him) and said : Apostle of Allah ! I have been left without a mount. So give me a mount. He replied : I have no mount to give, but go to so and so ; he may perhaps give you a mount. He then went to him and he gave him a mount. He came to the Apostle of Allah (may peace be upon him) and informed him about it. Thereupon the Apostle of Allah (may peace be upon him) said : If anyone guides someone to a good (deed), he will get the reward like the reward of the one who does it.⁴⁴⁵⁰

4449. *Mashwarah* (mutual consultation) is a basic character of conducting affairs in a Muslim society. The Prophet (may peace be upon him) was ordered in the Qur'ān to consult his Companions in important affairs. Now the man who is consulted should give his opinion sincerely and after deep reflection. A man who consults another man has full reliance on him. Therefore, he should keep his matter secret and should be trustworthy and sincere to him.

4450. If a man guides another man to a good deed, and he does it, the man who guided him will also get reward like his reward, although he does not do it himself.

Chapter 1834

ABSTENTION FROM EVIL DESIRE

(5111) Abū al-Dardā' reported the Prophet (may peace be upon him) as saying: Your love for a thing causes blindness and deafness.⁴⁴⁵¹

Chapter 1835

INTERCESSION

(5112) Abū Mūsā reported the Apostle of Allah (may peace be upon him) as saying: Make intercession to me, you will be rewarded, for Allah decrees what He wishes by the tongue of His Prophet.⁴⁴⁵²

(5113) Mu'āwiyah said: Make intercession, you will be rewarded, for I purposely delay a matter so that you intercede and then you are rewarded. The Apostle of Allah (may peace be upon him) said: If you make intercession, you will be rewarded.

(5114) A similar tradition has also been transmitted by Abū Mūsā from the Prophet (may peace be upon him) through a different chain of transmitters.

Chapter 1836

IF A MAN WRITES A LETTER, HE SHOULD BEGIN IT WITH HIS NAME

(5115) Some of the children of al-'Alā' b. al-Ḥaḍramī said: Al-'Alā' b. al-Ḥaḍramī was the governor of the Prophet (may peace be upon him) at al-Baḥrain, and when he wrote to him he began with his own name.⁴⁴⁵³

4451. It means that a man becomes blind and deaf out of love for a thing. This tradition suggests that a man should be careful in loving a thing. He should distinguish between good and bad and should avoid what is evil. This tradition is said to be weak.

4452. If a man intercedes the Prophet (may peace be upon him) about another Muslim, he has sympathy with him. Therefore, he will be rewarded for his intercession. But he should not think that the Prophet (may peace be upon him) will surely accept his intercession and will decide in his favour. He might be a wrongdoer and the Prophet (may peace be upon him) can decide against him. His decision is according to the decree of Allah.

4453. The Prophet (may peace be upon him) used to write letters in this way, i.e. first he wrote his name and then the name of the addressee. It is recommended (*sunnaḥ*) to write letters in this manner.

(5116) Ibn al-'Alā' said : Al-'Alā' b. al-Ḥaḍramī wrote to the Prophet (may peace be upon him), and he began with his name.

Chapter 1837

HOW TO WRITE A LETTER TO AN UNBELIEVER ?

(5117) Ibn 'Abbās said : The Prophet (may peace be upon him) wrote a letter to Heraclius : "From Muḥammad, the Apostle of Allah, to Hiraql (Heraclius), Chief of the Byzantines. Peace be to those who follow the guidance."

Ibn Yahyā reported on the authority of Ibn 'Abbās that Abū Sufyān said to him : We then came to see Hiraql (Heraclius) who seated us before him. He then called for the letter from the Apostle of Allah (may peace be upon him). Its contents were : "In the name of Allah, the Compassionate, the Merciful. From Muḥammad, the Apostle of Allah, to Hiraql, chief of Byzantines. Peace be to those who follow the guidance. To proceed."

Chapter 1838

KINDNESS TO THE PARENTS

(5118) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : A son does not repay what he owes to his father unless he buys him and emancipates him if he finds him in slavery.⁴⁴⁵⁴

(5119) 'Abd Allah b. 'Umar said : A woman was my wife and I loved her, but 'Umar hated her. He said to me : Divorce her, but I refused. 'Umar then went to the Prophet (may peace be upon him) and mentioned that to him. The Prophet (may peace be upon him) said : Divorce her.⁴⁴⁵⁵

(5120) Bahz b. Ḥakīm on his father's authority said that his grandfather said : I said : Apostle of Allah ! to whom should I show kindness ? He replied : Your mother, next your mother, next your mother, and then comes your father, and then your relatives in order of relationship. The Apostle of Allah (may peace be upon him) said : If a man asks his slave whom he freed for giving him property which is surplus with

4454. It is a great act of kindness to purchase the father if he is a slave and then to emancipate him.

4455. This shows that one should obey the parents. But the parents should order their children for a thing which is beneficial for them.

him and he refuses to give it to him, the surplus property which he refused to give will be called on the Day of Resurrection as a large bald snake.

Abū Dāwūd said : *Aqra'* means a snake whose hair of the head were removed on account of poison.

(5121) Kulaib b. Manfa'ah said that his grandfather told that he went to the Prophet (may peace be upon him) and said : Apostle of Allah ! to whom should I show kindness ? He said : Your mother, your father, your sister, your brother and the slave whom you set free and who is your relative, a due binding (on you), and a tie of relationship which should be joined.

(5122) 'Abd Allah b. 'Amr (b. al-'Āṣ) reported the Apostle of Allah (may peace be upon him) as saying : A man's reviling of his parents is one of the grave sins. He was asked : Apostle of Allah ! how does a man revile his parents ? He replied : He reviles the father of a man who then reviles his father, and he reviles a man's mother and he reviles his.⁴⁴⁵⁶

(5123) Abū Usaid Mālik b. Rabī'ah al-Sā'idī said : While we were with the Apostle of Allah (may peace be upon him) a man of Banū Salamah came to him and said : Apostle of Allah ! is there any kindness left that I can do to my parents after their death ? He replied : Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends.

(5124) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : One of the finest acts of kindness is for a man to treat his father's friends in a kindly way after he has departed.

(5125) Abū al-Ṭufail said : I saw the Prophet (may peace be upon him) distributing flesh at Ji'irrahah, and I was a boy in those days bearing the bone of the camel, and when a woman who came forward approach the Prophet (may peace be upon him), he spread out his cloak for her, and she sat on it. I asked : Who is she ? The people said : She is his foster-mother.

(5126) 'Umar b. al-Sā'ib told that one day when the Apostle of Allah (may peace be upon him) was sitting, his foster-father came forward. He spread out a part of his garment and he sat on it. Then his mother came forward to him and he spread out the other side of his garment and she sat on it. Again, his foster-brother came forward. The Apostle of Allah (may peace be upon him) stood for him and seated him before himself.

⁴⁴⁵⁶. When a man reviles another's parents and he retaliates by reviling his, the one who initiated is responsible for having his parents reviled by the other.

*Chapter 1839***EXCELLENCE OF A MAN WHO CARES FOR AN ORPHAN**

(5127) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying : If anyone has a female child, and does not bury her alive, or slight her, or prefer his children (i.e. the male ones) to her, Allah will bring him into Paradise. 'Uthmān did not mention "male children".⁴⁴⁵⁷

(5128) Abū Sa'īd al-Khudrī reported the Apostle of Allah (may peace be upon him) as saying : If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise.

(5129) The tradition mentioned above has also been transmitted by Suhail through a different chain of narrators to the same effect. This version has : "three sisters, or three daughters, or two daughters, or two sisters".

(5130) 'Awf b. Mālik al-Ashja'i reported the Apostle of Allah (may peace be upon him) as saying : I and a woman whose cheeks have become black⁴⁴⁵⁸ shall on the Day of Resurrection be like these two (pointing to the middle and forefinger), i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways⁴⁴⁵⁹ or die.

*Chapter 1840***ON A MAN WHO TAKES THE RESPONSIBILITY OF AN ORPHAN**

(5131) Sahl (b. Sa'd) reported the Prophet (may peace be upon him) as saying : I and the one who takes the responsibility of an orphan will be in Paradise thus, and he joined his middle finger and forefinger.

*Chapter 1841***RIGHTS OF NEIGHBOURHOOD**

(5132) 'Ā'ishah reported the Apostle of Allah (may peace be upon him) as saying : Gabriel kept on commending the neighbour to me so that I thought he would

4457. The Arabs used to hate female children in pre-Islamic time. They buried them alive. They liked to have male children who could fight in wars and earn booty for them. Islam forbade this practice. The Prophet (may peace be upon him) mentioned the excellence of supporting female children.

4458. She became black because of the distress she had endured.

4459. *Bānā* : it means to grow up or become independent and separate from each other.

make him an heir.⁴⁴⁶⁰

(5133) Mujāhid said that 'Abd Allah b. 'Amr slaughtered a sheep and said : Have you presented a gift from it to my neighbour, the Jew, for I heard the Apostle of Allah (may peace be upon him) say : Gabriel kept on commending the neighbour to me so that I thought he would make an heir ?

(5134) Abū Hurairah said : A man came to the Prophet (may peace be upon him) complaining against his neighbour. He said : Go and have patience. He again came to him twice or thrice. He then said : Go and throw your property in the way. So he threw his property in the way and the people began to ask him and he would tell them about him. The people then began to curse him : May Allah do with him so and so ! Then his neighbour came to him and said : Return, you will not see from me anything which you dislike.

(5135) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : He who believes in Allah and in the Last Day should honour his guest ; he who believes in Allah and in the Last Day should not harm his neighbour ; he who believes in Allah and in the Last Day should speak good or keep silence.

(5136) 'Ā'ishah said : I asked : Apostle of Allah ! I have two neighbours. With which of them should I begin ? He replied : Begin with the one whose door is nearer to you.

Abū Dāwūd said : Shu'bah said about this tradition : Ṭalḥah is a man of the Quraish.

Chapter 1842

RIGHTS OF A SLAVE

(5137) 'Alī said : The last words which the Apostle of Allah (may peace be upon him) spoke were : Prayer, prayer ; fear Allah about those whom your right hands possess.⁴⁴⁶¹

(5138) Ma'rūr b. Suwaid said : I saw Abū Dharr at Rabadhah.⁴⁴⁶² He was wearing a thick cloak, and his slave also wore a similar one. He said : The people said : Abū Dharr ! (it would be better) if you could take the cloak which your slave wore,

4460. This shows that one should have good terms with one's neighbour. It is necessary to do good with him, and to help him.

4461. He left the last instructions about praying regularly and looking after the rights of the slaves.

4462. Rabadhah. A place not far from Medina.

and you combined that with, and it would be a pair of garments (*ḥullah*)⁴⁴⁶³ and you would clothe him with another garment. He said : Abū Dharr said : I abused a man whose mother was a non-Arab and I reviled him for his mother. He complained against me to the Apostle of Allah (may peace be upon him). He said : Abū Dharr ! you are a man who has a characteristic of pre-Islamic days. He said : They are your brethren ; Allah has given you superiority over them ; sell those who do not please you and do not punish Allah's creatures.

(5139) Ma'rūr b. Suwaid said : We called on Abū Dharr at al-Rabadhah. He wore a cloak and his slave also wore a similar one. We said : Abū Dharr ! if you took the cloak of your slave and combined it with your cloak, so that it could be a pair of garments (*ḥullah*) and clothed him in another garment, (it would be better). He said : I heard the Apostle of Allah (may peace be upon him) say : They are your brethren. Allah has put them under your authority ; so he who has his brother under his authority must feed him from what he eats and clothe him with what he wears, and not impose on him work which is too much for him, but if he does so, he must help him.

Abū Dāwūd said : Ibn Numair transmitted it from al-A'mash in a similar way.

(5140) Abū Mas'ūd al-Anṣārī said : When I was beating a servant of mine, I heard a voice behind me saying : Know, Abū Mas'ūd—Ibn al-Muthannā said : "twice"—that Allah has more power over you than you have over him. I turned round and saw that it was the Prophet (may peace be upon him). I said : Apostle of Allah ! he is free for Allah's sake. He said : If you had not done it, fire would have burned you or "the fire would have touched you".

(5141) The tradition mentioned above has also been transmitted by al-A'mash in a similar way to the same effect through a different chain of narrators.

(5142) Abū Dharr reported the Apostle of Allah (may peace be upon him) as saying : Feed those of your slaves who please you from what you eat and clothe them with what you clothe yourselves, but sell those who do not please you and do not punish Allah's creatures.

(5143) Rāfi' b. Makith who accompanied the Prophet (may peace be upon him) at al-Ḥudaibiyyah reported the Prophet (may peace be upon him) as saying : Treating those under one's authority will produce prosperity, but an evil nature produces evil fortune.⁴⁴⁶⁴

4463. *Ḥullah*. It means the two garments known as the *izār* (lower garment), and *ridā'* (a cloak which covers the whole body).

4464. If a man treats his servants and slaves well, they will work hard, and it will produce prosperity. But his ill treatment will discourage them. That will bring him evil fortune.

(5144) Rāfi' b. Maklth who was from the tribe of Juhainah, and who accompanied the Apostle of Allah (may peace be upon him) at al-Ḥudaiblyyah reported the Apostle of Allah (may peace be upon him) as saying: Treating those under one's authority well produces prosperity, but an evil nature produces evil fortune.

(5145) 'Abd Allah b. 'Umar said: A man came to the Prophet (may peace be upon him) and asked: Apostle of Allah! how often shall I forgive a servant? He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time, he replied: Forgive him seventy times daily.

(5146) Abū Hurairah said: Abū al-Qāsim, the Prophet of Atonement (may peace be upon him), said to me: If anyone reviles his slave when he is innocent of what he said, he will be beaten on the Day of Resurrection.

The transmitter Mu'ammal said: 'Isā narrated it to us from al-Fuḍail, that is, Ibn Ghazwān.

(5147) Hilāl b. Yasāf said: We were staying in the house of Suwaid b. Muqarrin. There was among us an old man who was hot-tempered. He had a slave-girl with him. He gave a slap on her face. I never saw Suwaid more angry than on that day. He said: There is no alternative for you except to free her. I was the seventh child in order of Muqarrin and we had only a female servant. The youngest of us gave a slap on her face. The Prophet (may peace be upon him) commanded us to set her free.

(5148) Mu'āwiyah b. Suwaid b. Muqarrin said: I slapped a freed slave of ours. My father called him and me and said: Take retaliation on him. We, the people of Banū Muqarrin, were seven during the time of the Prophet (may peace be upon him), and we had only a female servant. A man of us slapped her. The Apostle of Allah (may peace be upon him) said: Set her free. They said: We have no other servant than her. He said: She must serve them till they become well off. When they become well off, they should set her free.

(5149) Zādhān said: I came to Ibn 'Umar when he set his slave free. He took a stick or something else from the earth and said: For me there is no reward even equivalent to this. I heard the Apostle of Allah (may peace be upon him) say: If anyone slaps or beats his slave the atonement due from him is to set him free.

Chapter 1843

ON A SLAVE WHO SHOWS SINCERE CONDUCT

(5150) 'Abd Allah b. 'Umar reported the Apostle of Allah (may peace be upon him) as saying: When a slave acts sincerely towards his master and worships Allah well, he will have a double reward.

*Chapter 1844***ON A MAN WHO CORRUPTS THE SLAVE AGAINST HIS MASTER**

(5151) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us.⁴⁴⁶⁵

*Chapter 1845***ASKING PERMISSION TO ENTER A HOUSE**

(5152) Anas b. Mālik said : A man peeped into some of the apartments of the Prophet (may peace be upon him). The Prophet (may peace be upon him) got up taking an arrowhead or arrowheads.⁴⁴⁶⁶ He said : I can still picture myself looking at the Apostle of Allah (may peace be upon him) when he was exploring to pierce him.⁴⁴⁶⁷

(5153) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone peeps into the house of a people without their permission and he knocks out his eye, no responsibility is incurred for his eye.

(5154) Abū Hurairah reported the Prophet (may peace be upon him) as saying : When one has a look into the house, then there is no (need of) permission.⁴⁴⁶⁸

(5155) Huzā'ī said : A man came. 'Uthmān's version has : Sa'd b. Abī Waqqāṣ came. He stood at the door of the Prophet (may peace be upon him) asking his permission. He stood at the door. 'Uthmān's version has : (He stood) facing the door. The Prophet (may peace be upon him) said to him : Away from it, (stand) this side or that side. Asking permission is meant to escape from the look of an eye.⁴⁴⁶⁹

(5156) A similar tradition has already been transmitted by Ṭalḥah b. Muṣarrif from a man from Sa'd from the Prophet (may peace be upon him) through a different chain of narrators.

4465. This shows that one should not corrupt or instigate the wife or the slave of a man against him. It will spoil their relations.

4466. The transmitter is doubtful about the exact wordings.

4467. This tradition shows that before entering the house, one should ask permission.

4468. It is necessary to ask permission before entering a house. If anyone peeps into the house, or has a look into it, there is no need of permission. It is a grave sin to look into a house before entering it.

4469. There were no curtains on the door of the houses at that time. Hence the Prophet (may peace be upon him) asked him to stand at the left or right side of the door. He forbade to face the door squarely so that one might not have his look in the house.

Chapter 1846

HOW SHOULD A MAN ASK PERMISSION?

(5157) Kaladah b. Ḥanbal said : Ṣafwān b. Umayyah sent him with some milk, a young gazelle and some small cucumbers to the Apostle of Allah (may peace be upon him) when he was in the upper part of Mecca. I entered but I did not give a salutation. He said : Go back and say : "Peace be upon you" ! This happened after Ṣafwān b. Umayyah had embraced Islam. 'Amr said : Ibn Ṣafwān told me all this on the authority of Kaladah b. Ḥanbal, and he did not say : I heard it from him.

Abū Dāwūd said : Yaḥyā b. Ḥabīb said : Umayyah b. Ṣafwān. He did not say : I heard from Kaladah b. Ḥanbal. Yaḥyā also said : 'Amr b. 'Abd Allah b. Ṣafwān told him that Kaladah b. al-Ḥanbal told him.

(5158) Rib'ī said that a man of Banū 'Āmir told that he asked the Prophet (may peace be upon him) for permission (to enter the house) when he was in the house, saying : May I enter ? The Prophet (may peace be upon him) said to his servant : Go out to this (man) and teach him how to ask permission to enter the house, and say to him : "Say : Peace be upon you. May I enter ?" The man heard it and said : Peace be upon you ! May I enter ? The Prophet (may peace be upon him) permitted him and he entered.

(5159) Rib'ī b. Ḥirāsh said : I was told that a man of Banū 'Āmir asked the Prophet (may peace be upon him) for permission to enter the house. He then mentioned the rest of the tradition to the same effect.

Abū Dāwūd said : Similarly, Musaddad transmitted it to us saying that Abū 'Awānah related it to us from Maṣṣūr. He did not say : "a man of Banū 'Āmir".

(5160) Rib'ī said that a man of Banū 'Āmir told him that he asked permission of the Prophet (may peace be upon him) to enter the house. He related the tradition to the same effect, saying : I heard it and so I said : Peace be upon you. May I enter ?

Chapter 1847

HOW MANY TIMES SHOULD A MAN ASK PERMISSION TO ENTER THE HOUSE ?

(5161) Abū Sa'id al-Khudrī said : I was sitting in one of the meetings of the *Anṣār*. Abū Mūsā came terrified. We asked him : What makes you terrified ? He replied : 'Umar sent for me ; so I went to him and asked his permission three times, but he did not permit me (to enter), so I came back. He asked : What has prevented

you from coming to me ? I replied : I came and asked permission three times, but it was not granted to me (so I returned). The Apostle of Allah (may peace be upon him) has said : When one of you asks permission three times and it is not granted to him, he should go away. He ('Umar) said : Establish the proof of it. So Abū Sa'Id said : The youngest of the people will accompany you. So Abū Sa'Id got up with him and testified.⁴⁴⁷⁰

(5162) Abū Mūsā said that he came to 'Umar and asked permission three times saying : Abū Mūsā asks permission, al-Ash'arī asks permission, and 'Abd Allah b. Qais asks permission, but it was not granted to him. So he went away and 'Umar sent for him, saying : What did you return ? He replied : The Apostle of Allah (may peace be upon him) said : When one of you asks permission three times and it is not granted to him, he should go away. He said : Establish the proof of it. He went, came back, and said : This is Ubayy. Ubayy said : 'Umar, do not be an agony for the Companions of the Apostle of Allah (may peace be upon him). 'Umar said : I shall not be an agony for the Companions of the Apostle of Allah (may peace be upon him).

(5163) 'Ubaid b. 'Umair said : Abū Mūsā asked 'Umar for permission to enter the house. This version has : He went with Abū Sa'Id who testified to it. He said : Did this practice of the Apostle of Allah (may peace be upon him) remain hidden from me ? My engagement in the transaction in the market made me oblivious of it. Now give me salutation as you wish, and do not ask permission.

(5164) The tradition mentioned above has also been transmitted by Abū Mūsā in a similar way through a different chain of narrators. This version has : 'Umar said to Abū Mūsā : I do not blame you, but the matter of transmitting a tradition from the Apostle of Allah (may peace be upon him) is serious.

(5165) The tradition mentioned above has also been transmitted by Abū Mūsā through a different chain of narrators in a similar manner. This version has : 'Umar said to Abū Mūsā : I do not blame you, but I am afraid that the people may talk carelessly about the Apostle of Allah (may peace be upon him).

(5166) Qais b. Sa'd said : The Apostle of Allah (may peace be upon him) came to visit us in our house, and said : "Peace and Allah's mercy be upon you ! Sa'd returned the salutation in a lower tone. Qais said : I said : Do you not grant permission to the Apostle of Allah (may peace be upon him) to enter ? He said : Leave

4470. It is commendable to ask permission three times to enter the house. One should salute the man inside the house three times. If there is no response or the permission is not granted to him, he should return. If there is no possibility to give salutation to the man inside the house, he should ask his permission by ringing the bell or some other way.

him, he will give us many salutations.⁴⁴⁷¹ The Apostle of Allah (may peace be upon him) then said : Peace and Allah's mercy be upon you ! Sa'd again responded him in a lower tone. The Apostle of Allah (may peace be upon him) again said : Peace and Allah's mercy be upon you ! So the Apostle of Allah (may peace be upon him) went away. Sa'd went after him and said : Apostle of Allah ! I heard your salutations and responded you in a lower tone so that you might give us many salutations. The Apostle of Allah (may peace be upon him) returned with him. Sa'd then offered to prepare wash-water for him, and he took a bath. He then gave him a long wrapper dyed with saffron or *wars*⁴⁴⁷² and he wrapped it. The Apostle of Allah (may peace be upon him) then raised his hands and said : O Allah, have Thy blessings and mercy on the family of Sa'd b. 'Ubādah ! The Apostle of Allah (may peace be upon him) then took meals. When he intended to return, Sa'd brought near him an ass which was covered with a blanket. The Apostle of Allah (may peace be upon him) mounted it. Sa'd said : O Qais, accompany the Apostle of Allah. Qais said : The Apostle of Allah (may peace be upon him) said to me : Ride. But I refused. He again said : Either ride or go away. He said : So I went away.

Hishām said : Abū Marwān (transmitted) from Muḥammad b. 'Abd al-Raḥmān b. As'ad b. Zurārah.

Abū Dāwūd said : 'Umar b. 'Abd al-Wāhid and Ibn Samā'ah transmitted it from al-Auzā'i in *mursal* form (the link of the Companion being missing), and they did not mention Qais b. Sa'd.

(5167) 'Abd Allah b. Busr said . When the Apostle of Allah (may peace be upon him) came to some people's door, he did not face it squarely, but faced the right or left corner, and said : Peace be upon you ! peace be upon you ! That was because there were no curtains on the doors of the houses at that time.

Chapter 1848

ASKING PERMISSION BY KNOCKING AT THE DOOR

(5168) Jābir said that he went to the Prophet (may peace be upon him) about the debt of my father. He said : I knocked at the door. He asked : Who is there ? I replied : It is I. He said : I, I, as though he disapproved of it.⁴⁴⁷³

(5169) Nāfi' b. 'Abd al-Ḥārith said : I went out with the Apostle of Allah (may

4471. Meaning that he wanted to receive many blessings from the Prophet (may peace be upon him).

4472. A plant in the yellow colour in the Yemen like sesame.

4473. Instead of saying "It is I," one should tell one's name. This tradition also indicates that one can ask permission by knocking at the door.

peace be upon him) until I entered a garden, he said : Keep on closing the door. The door was then closed. I then said : Who is there ? He then narrated the rest of the tradition.

Abū Dāwūd said : That is to say, the tradition of Abū Mūsā al-Ash'arī. In this version he said : "He then knocked at the door."

Chapter 1849

IF A MAN IS INVITED, IT WILL BE CONSIDERED PERMISSION

(5170) Abū Hurairah reported the Prophet (may peace be upon him) as saying : A man's messenger sent to another indicates his permission to enter.⁴⁴⁷⁴

(5171) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When one of you is invited to take meals and comes along with the messenger, that serves as permission for him to enter.⁴⁴⁷⁵

Abū 'Alī al-Lū'ī said : I heard Abū Dāwūd say : Qatādah did not hear anything from Abū Rāfi' ⁴⁴⁷⁶

Chapter 1850

ASKING PERMISSION TO ENTER THE HOUSE ON THREE OCCASIONS OF UNDRRESS APPOINTED BY THE QUR'ĀN

(5172) Ibn 'Abbās said : Most of the people did not act upon the verse⁴⁴⁷⁷ about asking permission to enter the house. I have commanded this slave-girl of mine to ask my permission to enter.⁴⁴⁷⁸

Abū Dāwūd said : 'Aṭā' also transmitted it from Ibn 'Abbās in a similar way. He

4474. This shows that when a man is invited and comes along with the messenger, that serves as permission for him to enter.

4475. He should ask permission if there are women in the house. Moreover, if the man who was invited became late and did not reach at the appointed time, he should ask permission. Besides, if both the time and place are changed, in that case he should also ask permission.

4476. Some other traditions recorded by al-Bukhārī indicate that Qatādah heard traditions from Abū Rāfi'.

4477. Qur'ān, xxiv 58.

4478. In verse xxiv. 59 the Qur'ān has commanded to ask permission to enter the house on three occasions : before morning prayer, while the people doff their clothes for the noontide heat, and after the late-night prayer. These are three times of undress. Ibn 'Abbās suggests that people have abandoned to act upon this verse. But he himself ordered his slave-girl to ask his permission to enter the house on these occasions.

commanded to act upon this.

(5173) 'Ikrimah said : A group of people of Iraq said : Ibn 'Abbās, what is your opinion about the verse⁴⁴⁷⁹ in which we have been commanded whatever we have been commanded, but no one acts upon it? The word of Allah, Most High, goes : "O ye who believe ! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before) they come to your presence, on three occasions : before morning prayer, the while you doff your clothes for the noonday heat ; and after the late-night prayer. These are your three times of undress : outside those times it is not wrong for you or for them to move about."⁴⁴⁸⁰ Al-Qa'nabī recited the verse up to "full of knowledge and wisdom". Ibn 'Abbās said : Allah is Most Clement and Most Merciful to the believers. He loves concealment. The people had no curtains and curtained canopies in their houses. Sometimes a servant, a child or a female orphan of a man entered while the man was having sexual intercourse with his wife. So Allah commanded them to ask permission in those times of undress. Then Allah brought them curtains and all good things. But I did not see anyone following it after that.⁴⁴⁸¹

Abū Dāwūd said : The tradition of 'Ubaid Allah and of 'Aṭā, weakens this tradition.⁴⁴⁸²

4479, 4480. Qur'ān, xxiv 59.

4481. Commenting on verse, xxiv, 58-59 Abdullah Yusuf Ali says : "We now come to rules of decorum within the family circle in refined society. Servants and children have rather more freedom of access, as they come and go at all hours, and there is less ceremony with them. But even in their case there are limitations. During the night, before morning prayer, i.e., before dawn, they must discreetly ask for permission before they enter, partly because they must not unnecessarily disturb people asleep, and partly because the people are then undressed. The same applies to the time for the midday siesta, and again to the time after night prayers, when people usually undress and turn to sleep. For grown-ups the rule is stricter : they must ask permission to come in at all times (xxiv. 59). . . .

"It is a mark of refinement for ladies and gentlemen not to be slipshod or vulgarly familiar, in dress, manners, or speech ; and Islam aims at making every Muslim man or woman, however humble in station, a refined gentleman or lady, so that he or she can climb the ladder of spiritual development with humble confidence in Allah, and with the co-operation of his brothers and sisters in Islam. The principles here laid down apply, if they are interpreted with due elasticity, even if social and domestic habits change, with changes in climate or in racial and personal habits. Punctitions self-respect and respect for others, in small things as well as great, are key-notes in these simple rules of etiquette" (Abdullah Yusuf Ali, Tr., *The Holy Qur-ān*, II, 915-16.

4482. These two traditions of 'Ubaid Allah and 'Aṭā, contain the commandment of asking permission to enter the house. This tradition is weak, for it contradicts the Qur'ānic injunction.

CHAPTERS ON SALUTATION

Chapter 1851

SPREADING SALUTATION

(5174) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: By Him in Whose hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another. Should I not guide you to something doing which you will love one another: Spread out salutation among you.⁴⁴⁸³

(5175) 'Abd Allah b. 'Amr said: A man asked the Apostle of Allah (may peace be upon him): Which aspect of Islam is best? He replied: That you should provide food and greet both those you know and those you do not know.

Chapter 1852

HOW SHOULD ONE SALUTE?

(5176) 'Imrān b. Ḥuṣain said: A man came to the Prophet (may peace be upon him) and said: Peace be upon you! He responded to his salutation. He then sat down. The Prophet (may peace be upon him) said: Ten. Another man came and said: Peace and Allah's mercy be upon you! He responded to his salutation when he sat down. He said: Twenty. Another man came and said: Peace and Allah's mercy and blessings be upon you! He responded to him and said when he sat down: Thirty.⁴⁴⁸⁴

(5177) Mu'ādh b. Anas told something to the same effect from the Prophet (may peace be upon him), adding that afterwards another man came and said: Peace and Allah's mercy, blessings and forgiveness be upon you! whereupon he said: Forty, adding: Thus are excellent qualities rewarded.

Both traditions can be reconciled by saying that Ibn 'Abbās stressed the asking of permission when there were no curtains on doors in the houses. When curtains hanged on the doors and the human civilisation developed, not much stress was laid on asking permission on these three occasions.

4483. Salutation is a symbol of Islam. It is commendable to salute each other. It will create love and mutual affection.

4484. These numbers refer to the blessings and reward the man would receive on the principle that a good deed will receive ten-fold reward. The reward increased according to the words he added to the salutation.

*Chapter 1853***EXCELLENCE OF THE ONE WHO IS FIRST TO GIVE A SALUTATION**

(5178) Abū Umāmah reported the Apostle of Allah (may peace be upon him) as saying : Those who are nearest to Allah are they who are first to give a salutation.

*Chapter 1854***WHO SHOULD GIVE A SALUTATION FIRST ?**

(5179) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : The young should salute the old, the one who is passing by should salute the one who is sitting, and a small company should salute a large one.

(5180) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : One who is riding should salute one who is walking. He then mentioned the rest of the tradition.

*Chapter 1855***IF A MAN SEPARATES FROM ANOTHER MAN AND THEN MEETS HIM, HE SHOULD SALUTE HIM**

(5181) Abū Hurairah said : When one of you meets his brother, he should salute him, then if he meets him again after a tree, wall or stone has come between them, he should also salute him.

Mu'āwiyah said : 'Abd al-Wabbāb b. Bakht transmitted a similar tradition to me from Abū al-Zinād, from al-A'raj, from Abū Hurairah, from the Apostle of Allah (may peace be upon him)

(5182) Ibn 'Abbās said : 'Umar came to the Prophet (may peace be upon him) when he was in his wooden oriel, and said to him : Peace be upon you, Apostle of Allah, peace be upon you ! May 'Umar enter ?⁴⁴⁸⁵

4485. This tradition is not apparently concerned with the sub-heading. The commentators explain it by saying that this is the abridged version of al-Bukhārī's version. It says that 'Umar first met the Prophet (may peace be upon him) after the dawn prayer. He saluted him at the time of meeting. He again went to him after some time in his upper room and asked permission through the servant. Thus he saluted him for asking permission to enter. He asked his permission thrice by salutation and he was granted permission. Since 'Umar met him again, he greeted him.

*Chapter 1856***SALUTING THE CHILDREN**

(5183) Anas said : The Apostle of Allah (may peace be upon him) came to some children who were playing. He saluted them.

(5184) Anas said : The Apostle of Allah (may peace be upon him) came to us when I was a boy among the boys. He saluted us and took me by my hand. He then sent me with some message. He himself sat in the shadow of a wall, or he said : near a wall until I returned to him.

*Chapter 1857***SALUTING THE WOMEN**

(5185) Asmā', daughter of Yazīd, said : The Prophet (may peace be upon him), passed us by when we were with some women and gave us a salutation.⁴⁴⁸⁶

*Chapter 1858***SALUTING THE PROTECTED PEOPLE (AHL AL-DHIMMAH),
NON-MUSLIMS**

(5186) Suhail b. Abī Šāliḥ said : I went out with my father to Syria. The people passed by the cloisters in which there were Christians and began to salute them. My father said : Do not give them salutation first, for Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : Do not salute them (Jews and Christians) first, and when you meet them on the road, force them to go to the narrowest part of it.⁴⁴⁸⁷

(5187) 'Abd Allah b. 'Umar reported the Apostle of Allah (may peace be upon him) as saying : When one of the Jews greets you saying : Death may come upon you,

4486. As the Prophet (may peace be upon him) was protected from perversions (*fiṣwah*), he gave a salutation to women. If a man has confidence in himself that he will not pervert by saluting women, he can salute them ; otherwise it is better to keep silence. The Mālikī scholars allow to greet old women and not maidens. Abū Ḥanīfah does not allow women to salute men because they have been prohibited from announcing the call to prayer and reciting the Qur'ān loudly. But it is permissible to greet the relative women within prohibited degree.

4487. It is an honour for a man whom one greets. Therefore, the Muslims should take initiative in greeting. As regards forcing them to go on one side, it refers to the rush of the people on the way. When the road is vacant, they may walk in the middle.

reply : The same to you.

Abū Dāwūd said : Mālik b. 'Abd Allah b. Dīnār transmitted it in a similar manner, and al-Thawrī transmitted it from 'Abd Allah b. Dīnār. He said in this version : The same to you.⁴⁴⁸⁸

(5188) Anas said : The Companions of the Prophet (may peace be upon him) said to the Prophet (may peace be upon him) : The people of the Book salute us. How should we reply to them ? He said : Say : The same to you.

Abū Dāwūd said : Similar is the tradition transmitted by 'Ā'ishah, Abū 'Abd al-Raḥmān al-Juhānī and Abū Basra al-Ghifārī.

Chapter 1859

SALUTING AT THE TIME OF LEAVING AN ASSEMBLY

(5189) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter.⁴⁴⁸⁹

Chapter 1860

DISAPPROVAL OF SALUTING "UPON YOU BE PEACE"

(5190) Abū Jurayy al-Hujaimī said : I came to the Prophet (may peace be upon him) and said : Upon you be peace, Apostle of Allah ! He said : Do not say : Upon you be peace, for "Upon you be peace" is the salutation to the dead.⁴⁴⁹⁰

4488. In Arabic *sām* means death and *salām* means peace. The Jews pronounced *salām* omitting *lām* (l) which means death. Hence the Prophet (may peace be upon him) gave instructions to the Muslims to answer them in a good manner by saying : The same to you.

4489. As salutation is necessary at the time of arrival, it is also necessary at the time of leaving the assembly or departure from a place.

4490. This shows that it is disapproved to salute "Upon you be peace" in the beginning. What is recommended is to say : "Peace be upon you." When one goes to the graveyard, he says addressing the dead "Upon you be peace"; or it means that when the spirit of the dead meets another spirit, it says : Upon you be peace. Therefore, one should avoid saluting in this manner.

*Chapter 1861*IT IS SUFFICIENT IF ONE MAN FROM AMONG THE ASSEMBLY
REPLY TO THE SALUTATION

(5191) 'All b. Abī Ṭālib said—Abū Dāwūd said : Al-Ḥasan b. 'All traced this tradition back to the Prophet (may peace be upon him): When people are passing by, it is enough if one of them gives a salutation on their behalf, and that it is enough for those who are sitting if one of them replies.⁴⁴⁹¹

Chapter 1862

ON SHAKING HANDS

(5192) Al-Barā' b. 'Āzib reported the Apostle of Allah (may peace be upon him) as saying : If two Muslims meet, shake hands, praise Allah, and ask Him for forgiveness, they will be forgiven.⁴⁴⁹²

(5193) Al-Barā' (b. 'Āzib) reported the Apostle of Allah (may peace be upon him) as saying : Two Muslims will not meet and shake hands having their sins forgiven them before they separate.

(5194) Anas b. Mālik said : When the people of the Yemen came, the Apostle of Allah (may peace be upon him) said : The people of the Yemen have come to you and they are first to shake hands.

Chapter 1863

EMBRACING

(5195) Ayyūb b. Bushair b. Ka'b al-'Adawī quoted a man of 'Anazah who said that he asked Abū Dharr when he left⁴⁴⁹³ Syria : I wish to ask you about a tradition of the Apostle of Allah (may peace be upon him). He said : I shall tell you except

4491. To give salutation first is recommended and not necessary. If one of the company salutes, it will be enough for all. But replying the salutation is necessary. If one of the people sitting together replies, that will be sufficient. If none of them replies, all will be sinners.

4492. Shaking hands is recommended when two Muslims meet and salute each other. Men should shake hands with men and women with women. Men should not shake hands with strange women.

4493. Abū Dharr lived in Damascus when Mu'āwiyah was the governor of Syria during the Caliphate of 'Uthmān. Abū Dharr disputed with Mu'āwiyah on the question of distribution of wealth. 'Uthmān called Abū Dharr to Medina, and thus he had to leave Syria.

that it is something secret. Did the Apostle of Allah (may peace be upon him) shake hands with you when you met him? He replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home. When I came I was informed that he had sent for me. I came to him and found him on a couch. He embraced me and that was better and better.⁴⁴⁹⁴

Chapter 1864

STANDING UP IN HONOUR OF SOME PERSON

(5196) Abū Sa'id al-Khudrī said: When Banū Quraizah capitulated agreeing to accept Sa'd's judgment, the Prophet (may peace be upon him) sent a messenger to him. When he came riding on a white ass, the Prophet (may peace be upon him) said: Stand up to (show respect to) your chief, or he said: "to the best of you". He came and sat beside the Apostle of Allah (may peace be upon him).⁴⁴⁹⁵

(5197) The tradition mentioned above has also been transmitted by Shu'bah through a different chain of narrators. This version has: When he came near the mosque, he said to the *Anṣār*: Stand up showing respect to your chief.

(5198) 'Ā'ishah, Mother of the Believers, said: I never saw anyone more like the Apostle of Allah (may peace be upon him) in respect of gravity, calm deportment, pleasant disposition—according to al-Ḥasan's version: in respect of talk and speech: al-Ḥasan did not mention gravity, calm deportment, pleasant disposition—than Fāṭimah, may Allah honour her face. When she came in to visit him (the Prophet) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went in to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting.⁴⁴⁹⁶

4494. It is recommended to embrace if two Muslims have profound love for each other. If a man returns from journey, it is commendable to embrace him. There is no basis for embracing on the occasion of 'Īd.

4495. This shows that standing to show respect to an honourable man or a chief of the people is permissible. But it is forbidden if the people stand up to exalt a person out of his fear, greatness and pride. Real greatness belongs to Allah. The Prophet (may peace be upon him) said: Do not stand up as foreigners do showing respect to one another.

4496. There are two sets of traditions on standing up to show respect to a person. Some traditions allow standing up and others forbid. Therefore, there are two points of view on this subject. According to one point of view, it is permissible to stand up to a person on account of his learning, excellence, piety, honour and love for him, but it is not allowed to exalt a person or for ostentation. According to the other view, it is absolutely forbidden to stand showing respect to a person, as it is the practice of the foreigners. The Prophet (may peace be upon him) prohibited to stand

Chapter 1865

ON FATHER KISSING THE CHILDREN

(5199) Abū Hurairah said : Al-Aqrā' b. Hābis saw that the Apostle of Allah (may peace be upon him) was kissing Ḥusain. He said : I have ten children and I have never kissed any of them. The Apostle of Allah (may peace be upon him) said : He who does not show tenderness will not be shown tenderness.

(5200) 'Ā'ishah said : The Prophet (may peace be upon him) said : Good tidings to you, 'Ā'ishah, for Allah Most High has revealed your innocence.⁴⁴⁹⁷ He then recited to her the Qur'ānic verses. Her parents said : Kiss the head of the Apostle of Allah (may peace be upon him). I said : Praise be to Allah, Most High, not to you.

Chapter 1866

KISSING BETWEEN BOTH EYES (FOREHEAD)

(5201) Al-Sha'bī said : The Prophet (may peace be upon him) received Ja'far b. Abī Ṭālib, embraced him and kissed him between both of his eyes⁴⁴⁹⁸ (forehead).

Chapter 1867

KISSING ON THE CHEEKS

(5202) Iyās b. Dighfal said : I saw Abū Naḍrah kissing on the cheek of al-Ḥasan.

(5203) Al-Barā' (b. 'Āzib) said : I went in with Abū Bakr when he had newly come to Medina⁴⁴⁹⁹ and he found his daughter 'Ā'ishah lying down afflicted with fever. Abū Bakr went to her, and saying : How are you, girlie? kissed her on the cheek.

up to show respect and honour to the people. As for the tradition about standing up for Sa'd, it is said that the Prophet (may peace be upon him) asked the Companions to stand up as he was ill, and not to show respect to him.

⁴⁴⁹⁷ Qur'ān, xxiv. 11-12.

⁴⁴⁹⁸ This is a *mursal* tradition. It is recommended to kiss the forehead.

⁴⁴⁹⁹ This shows that it is permissible to kiss the hand of a chief, a scholar or some pious man.

Chapter 1868

KISSING THE HAND

(5204) 'Abd Allah b. 'Umar told a story and said : We then came near the Prophet (may peace be upon him) and kissed his hand.⁵²⁰⁰

Chapter 1869

KISSING THE BODY

(5205) 'Abd al-Rahmān b. Abī Lailā, quoting Usaid b. Ḥudair, a man of the *Anṣār*, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet (may peace be upon him) poked him under the ribs with a stick. He said : Let me take retaliation. He said : Take retaliation. He said : You are wearing a shirt but I am not. The Prophet (may peace be upon him) then raised his shirt and the man embraced him and began to kiss his side. Then he said : This is what I wanted, Apostle of Allah !

Chapter 1870

KISSING THE FOOT

(5206) Umm Abān, daughter of al-Wāzi' b. Zāri', quoting his grandfather, who was a member of the deputation of 'Abd al-Qais, said : When we came to Medina, we raced to be first to dismount and kiss the hand and foot of the Apostle of Allah (may peace be upon him). But al-Mundhir al-Ashajj waited until he came to the bundle of his clothes, and he put on his two garments, and then he went to the Prophet (may peace be upon him). He said to him : You have two characteristics which Allah likes : gentleness and deliberation. He asked : Have I acquired them or Allah has created (them) in me by nature ? He replied : No, Allah has created (them) in you by nature. He then said : Praise be to Allah Who has created in me by nature two characteristics which Allah and His Apostle like.

4500. This shows that it is permissible to kiss the hand of a chief, a scholar or some pious man.

*Chapter 1871***ON A MAN WHO SAYS : MAY ALLAH MAKE ME RANSOM FOR YOU**

(5207) Abū Dharr said : The Prophet (may peace be upon him) addressed me, saying : O Abu Dharr ! I replied : At thy service and at thy pleasure, Apostle of Allah ! may I be ransom for thee.

*Chapter 1872***ON A MAN WHO SAYS : MAY ALLAH MAKE YOUR EYE HAPPY**

(5208) 'Imrān b. Ḥuṣain said : In the pre-Islamic period we used to say : "May Allah make the eye happy for you," and "Good morning" but when Islam came, we were forbidden to say that.

'Abd al-Razzāq said on the authority of Ma'mar : It is disapproved that a man should say : "May Allah make the eye happy for you,"⁴⁵⁰¹ but there is no harm in saying : "May Allah make your eye happy."

*Chapter 1873***ON A MAN WHO SAYS TO ANOTHER MAN : MAY ALLAH GUARD YOU**

(5209) Abū Qatādah said : The Prophet (may peace be upon him) was on journey. The people became thirsty, and they went quickly. I guarded the Apostle of Allah (may peace be upon him) on that night. He said : May Allah guard you for the reason you have guarded His Prophet !

*Chapter 1874***THE STANDING UP OF A MAN FOR ANOTHER MAN**

(5210) Abū Mijlaz said : Mu'āwiyah went out to Ibn al-Zubair and Ibn 'Āmir. Ibn 'Āmir got up and Ibn al-Zubair remained sitting. Mu'āwiyah said to Ibn 'Āmir : Sit down, for I heard the Apostle of Allah (may peace be upon him) say : Let him who likes people to stand up before him prepare his place in Hell.⁴⁵⁰²

4501. This being a salutation of pre-Islamic times, the Prophet (may peace be upon him) prohibited it. It is also said that this phrase is confusing. One may think that "Allah's eye may be happy on account of you." Hence it was forbidden.

4502. This shows that it is not permissible to get up to exalt a man. One may get up to show respect to a learned man or a relative out of love for him.

(5211) Abū Umāmah said : The Apostle of Allah (may peace be upon him) came out to us leaning on a stick. We stood up to show respect to him. He said : Do not stand up as foreigners do for showing respect to one another.

Chapter 1875

ON A MAN WHO SAYS : SO AND SO GIVES YOU A GREETING

(5212) Ghālib said : When we were sitting at al-Ḥasan's door, a man came along. He said : My father told me on the authority of my grandfather, saying : My father sent me to the Apostle of Allah (may peace be upon him) and said : Go to him and give him a greeting. So I went to him and said : My father sends you a greeting. He said : Upon you and upon your father be peace.⁴⁵⁰³

(5213) 'Ā'ishah told that the Prophet (may peace be upon him) said to her : Gabriel gives you a greeting. Replying she said : Upon him be peace and grace of Allah.

Chapter 1876

ON A MAN WHO CALLS ANOTHER MAN AND HE SAYS : AT YOUR SERVICE

(5214) Abū 'Abd al-Raḥmān al-Fihrl said : I was present with the Apostle of Allah in the battle of Hunain. We travelled on a hot day when the heat was extreme. We halted under the shade of a tree. When the sun passed the meridian, I put on my coat of mail and rode on my horse. I came to the Apostle of Allah (may peace be upon him) who was in a tent. I said : Peace, Allah's mercy and His blessings be upon you ! The time of departure has come. He said : Yes. He then said : Get up, Bilāl. He jumped out from beneath a gum-acacia tree and its shade was like that of a bird.⁴⁵⁰⁴ He said : I am at your service, and at your pleasure, and I make myself a sacrifice for you. He said : Put the saddle on the horse for me. He then took out a saddle both sides of which were puffed with palm-leaves ; it showed no arrogance and pride. So he rode and we also rode. He then mentioned the rest of the tradition.

Abū Dāwūd said : Abū 'Abd al-Raḥmān al-Fihrl did not transmit any tradition except this one. This is a tradition of an expert transmitted by Ḥammād b.

4503. This is the way of replying to the salutation sent by someone through some person.

4504. Meaning that the shadow of the tree was small like a bird's.

Salamah.

Chapter 1877

ON A MAN WHO SAYS TO ANOTHER MAN : MAY ALLAH MAKE YOUR TEETH LAUGH

(5215) Ibn Kinānah b. 'Abbās b. Mirdās, quoting his father, told that his grandfather Mirdās said : The Apostle of Allah (may peace be upon him) laughed. Abū Bakr or 'Umar said to him : May Allah make your teeth laugh !⁴⁵⁰⁵ He then mentioned the tradition.

Chapter 1878

BUILDING A HOUSE

(5216) 'Abd Allah b. 'Amr said : The Apostle of Allah (may peace be upon him) came upon us when my mother and I were plastering a wall of mine. He asked : What is this, 'Abd Allah ? I replied : It is something I am repairing. He said ! The matter is quicker for you than that.⁴⁵⁰⁶

(5217) The tradition mentioned above has also been transmitted by al-A'mash through a different chain of narrators. This version has : The Apostle of Allah (may peace be upon him) came upon me when we were repairing our cottage that was broken. He asked : What is this ? We replied : This cottage of ours has broken and we are repairing it. The Apostle of Allah (may peace be upon him) said : I see that the command is quicker than that.⁴⁵⁰⁷

(5218) Anas b. Mālik said : The Apostle of Allah (may peace be upon him) came out and seeing a high-domed building said : What is it ? His Companions replied to him : It belongs to so and so, one of the *Anṣār*. He said : He said nothing but kept the matter in mind. When its owner came and gave him a salutation among the people, he turned away from him. When he had done this several times, the man realised that anger was connected with him and the turning away was because of him.

4505. It means : May Allah keep you laughing for ever.

4506 *Al-amr* : Command, matter, or what has been commanded is more urgent than that. *Al-amr* may refer to death or the resurrection of the dead. It means that death is liable to come before the house falls down. A man should take care of his life hereafter.

4507 Building a house for one's need is permissible. It is not permissible to build grand and lofty houses not needed by a man. The Prophet (may peace be upon him) disliked a Muslim's full devotion to his worldly comfort. Lofty buildings indicate man's devotion to this world.

So he complained of that to his Companions, saying : I swear by Allah that I cannot understand the Apostle of Allah (may peace be upon him). They said : He went out and saw your domed building. So the man returned to it and demolished it, levelling it to the ground. One day the Apostle of Allah (may peace be upon him) came out and did not see it. He asked : What has happened to the domed building? They replied : Its owner complained to us of your turning away, and when we informed him about it, he demolished it. He said : Every building is a misfortune for its owner, except what cannot, except what cannot, meaning except what cannot be done without.⁴⁵⁰⁸

Chapter 1879

BUILDING A ROOM UPSTAIRS

(5219) Dukain b. Sa'Id al-MuzanI said : We came to the Prophet (may peace be upon him) and asked him for some corn. He said : Go, 'Umar, and give them. He ascended with us a room upstairs, took a key from his apartment and opened it.

Chapter 1880

CUTTING A LOTE-TREE

(5220) 'Abd Allah b. ḤabashI reported the Apostle of Allah (may peace be upon him) as saying : If anyone cuts the lote-tree, Allah brings him headlong into Hell.⁴⁵⁰⁹

Abū Dāwūd was asked about the meaning of this tradition. He said : This is a brief tradition. It means that if anyone cuts uselessly, unjustly and without any right a lote-tree under the shade of which travellers and beasts take shelter, Allah will bring him into Hell headlong.

(5221) Ḥassān b. Ibrāhīm said : I asked Hishām b. 'Urwah about the cutting of a lote-tree when he was leaning against the house of 'Urwah. He said : Do you not see these doors and leaves? These were made of the lote-tree of 'Urwah which 'Urwah used to cut from his hand? He said : There is no harm in it. Ḥumaid's version adds : You have brought an innovation, O 'IrāqI! He said : I said : The innovation is from you. I heard someone say at Mecca : The Apostle of Allah (may peace be upon him.)

4508. This shows that building a house for the need of dwelling is permissible. Lavish expenditure on buildings is forbidden.

4509. It means cutting the lote-tree in the prohibited area of the Ḥaram where the cutting of trees is forbidden. It may also mean that lote-tree which spreads long shades and people sit under it. The cutting of leafy and shady trees is forbidden.

cursed him who cuts a lote-tree.⁴⁵¹⁰ He then mentioned the rest of the tradition to the same effect.

Chapter 1881

REMOVING A HARMFUL THING FROM THE ROAD

(5222) Abū Buraidah said: I heard the Apostle of Allah (may peace be upon him) say: A human being has three hundred and sixty joints for each of which he must give alms. The people asked him: Who is capable of doing this? He replied: It may be mucus in the mosque which you bury, and something which you remove from the road; but if you do not find such, two *rak'ahs* in the forenoon will be sufficient for you.

(5223) Abū Dharr reported the Prophet (may peace be upon him) as saying: In the morning alms are due from every bone in man's fingers and toes. Salutation to everyone he meets is alms; enjoining good is alms; forbidding what is disreputable is alms; removing what is harmful from the road is alms; having sexual intercourse with his wife is alms. The people asked: He fulfils his desire, Apostle of Allah; is it alms? He replied: Tell me if he fulfilled his desire where he had no right, would he commit a sin?⁴⁵¹¹ He then said: Two *rak'ahs* which one prays in the forenoon serve instead of all that.

Abū Dāwūd said: Hammād did not mention enjoining good and forbidding what is disreputable.

(5224) The tradition mentioned above has also been transmitted by Abū Dharr through a different chain of narrators. In this version the transmitter mentioned the Prophet (may peace be upon him) in the middle of the tradition.⁴⁵¹²

(5225) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: A man never did a good deed but removed a thorny branch from the road; it was either in the tree and someone cut it and threw it on the road, or it was lying in it, he removed it. Allah accepted this good deed of his and brought him into Paradise.⁴⁵¹³

4510. This shows that cutting the lote-tree for useful purposes is permissible. The prohibition might refer to the trees in the *Haram*.

This tradition is weak as there is a confusion in its chain.

4511 If having unlawful intercourse is a sin, lawful intercourse must logically be a good deed.

4512 It means that he mentioned the tradition from Abū Dharr. Then he mentioned the Prophet (may peace be upon him) in the middle.

4513. This shows that one should not look down upon a small good deed. Sometimes Allah accepts it and brings the man into Paradise.

Chapter 1882

EXTINGUISHING THE FIRE AT NIGHT

(5226) Sālim quoting his father (Ibn 'Umar) said (sometimes he traced back to the Prophet [may peace be upon him]): Do not leave a fire burning in your houses while you are asleep.

(5227) Ibn 'Abbās said: A mouse came dragging a wick and dropped it before the Apostle of Allah (may peace be upon him) on the mat on which he was sitting with the result that it burned a hole in it about the size of a dirham. He (the Prophet) said: When you go to sleep, extinguish your lamps, for the devil guides a creature like this to do thus and sets you on fire.⁴⁵¹⁴

Chapter 1883

KILLING THE SNAKES

(5228) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying: We have not made peace with them⁴⁵¹⁵ since we fought with them, so he who leaves any of them alone through fear does not belong to us.⁴⁵¹⁶

(5229) Ibn Mas'ūd reported the Apostle of Allah (may peace be upon him) as saying: Kill all the snakes, and he who fears their revenge does not belong to me.⁴⁵¹⁷

(5230) Ibn 'Abbās reported the Apostle of Allah (may peace be upon him) as saying: He who leaves the snakes alone through fear of their pursuit,⁴⁵¹⁸ does not belong to us. We have not made peace with them since we have fought with them.

(5231) Al-'Abbās b. 'Abd al-Muṭṭalib said to the Apostle of Allah (may peace be upon him): We wish to sweep out Zamzam, but in it there are some of these *jinnān*, meaning small snakes; so the Apostle of Allah (may peace be upon him) ordered that they should be killed.

4514. There are many advantages and benefits in following the *Sunnah* of the Prophet (may peace be upon him). Before going to sleep, one should extinguish the fire.

4515. I.e. snakes.

4516. The enmity between man and snake continues since they were created. This enmity is by nature. The Prophet (may peace be upon him) instructed to kill the snakes. They are dangerous for man.

4517. The people in pre-Islamic days feared to kill the snakes. They believed that one of the pair would take revenge. Hence a Muslim should kill the snake. If it is in a house one should wait for three days. One should adjure it by Solomon and wait for three days. The snake may be a jinn.

4518. Meaning taking revenge by them

(5232) Ibn 'Umar reported the Apostle of Allah (may peace be upon him) as saying : Kill snakes, kill those which have two streaks and those with small tails, for they obliterate the eyesight and cause miscarriage.⁴⁵¹⁹

Sālim said : 'Abd Allah (b. 'Umar) used to kill every snake which he found. Abū Lubābah or Zaid b. al-Khaṭṭāb saw him chasing a snake. He said : He (the Prophet) prohibited killing house-snakes.⁴⁵²⁰

(5233) Abū Lubābah said : The Apostle of Allah (may peace be upon him) prohibited killing the *jinnān* (small snakes) that are in the house, except the one which has two streaks and the one with a small tail, for they obliterate the eyesight and cause miscarriage.

(5234) Nāfi' said : After that, that is, after Abū Lubābah had mentioned him this tradition, Ibn 'Umar found a snake in his house ; he commanded regarding it and it was driven away to al-Baql'.

(5235) The tradition mentioned above has also been transmitted by Nāfi' through a different chain of transmitters. In this version Nāfi' said : After that I saw it again in his house.

(5236) Muḥammad b. Abi Yaḥyā said that his father told that he and his Companion went to Abū Sa'Id (al-Khudrī) to pay a sick visit to him. He said : Then we came out from him and met a companion of ours who wanted to go to him. We went ahead and sat in the mosque. He then came back and told us that he heard Abū Sa'Id al-Khudrī say : The Apostle of Allah (may peace be upon him) said : Some snakes are *jinn* ; so when anyone sees one of them in his house, he should give it a warning three times.⁴⁵²¹ If it returns (after that), he should kill it, for it is a devil.

(5237) Abū al-Sā'ib said I went to visit Abū Sa'Id al-Khudrī, and while I was sitting I heard a movement under his couch. When I looked and found a snake there, I got up. Abū Sa'Id said : What is with you ? I said : Here is a snake. He said : What do you want ? I said : I shall kill it. He then pointed to a room in his house in front of his room and said : My cousin (son of my uncle) was in this room. He asked his permission to go to his wife on the occasion of the battle of Troops (*Aḥzāb*), as he was

4519. They were poisonous snakes and caused harm to the people. The people are commanded to kill them.

4520. The version by al-Bukhārī and Muslim has : For they are resident *jinn*.

4521. *Fa i-yuḥarrij* : The verb means to make things difficult. It means that one should tell the snake three times that it will be in difficulties if it returns. It should not blame one if it is driven away and killed. The warning should be given for three days. There is a difference of opinion whether it should be given three times or for three days. What is agreed is that it should be given three times for three days.

recently married. The Apostle of Allah (may peace be upon him) gave him permission and ordered him to take his weapon with him. He came to his house and found his wife standing at the door of the house. When he pointed to her with the lance, she said : Do not make haste till you see what has brought me out. He entered the house and found an ugly snake there. He pierced in the lance while it was quivering. He said : I do not know which of them died first, the man or the snake. His people then came to the Apostle of Allah (may peace be upon him) and said : Supplicate Allah to restore our companion to life for us. He said : Ask forgiveness for your Companion. Then he said : In Medina a group of *jinn* have embraced Islam, so when you see one of them, pronounce a warning to it three times and if it appears to you after that, kill it after three days.

(5238) The tradition mentioned above has also been transmitted by Ibn 'Ajlān through a different chain of narrators briefly. This version has : He should give it a warning three times. If it appears to him after that, he should kill it, for it is a devil.

(5239) The tradition mentioned above has also been transmitted by Abū Sa'īd al-Khudrī in a similar manner through a different chain of narrators. This version is more perfect. In this version he said : Give it a warning for three days ; if it appears to you after that, then kill it, for it is only a devil.

(5240) Ibn Abī Lailā said : The Apostle of Allah (may peace be upon him) was asked about the house-snakes. He said : When you see one of them in your dwellings, say : I adjure you by the covenant which Noah made with you, and I adjure you by the covenant which Solomon made with you not to harm us. Then if they come back, kill them.

(5241) Ibn Mas'ūd said : Kill all the snakes except the little white one which looks like a silver wand.

Abū Dāwūd said : A man said to me : A white snake does not wind in its movement. If it is correct, that is a sign in it, if Allah wills.

Chapter 1884

KILLING THE GECKOS

(5242) 'Āmir b. Sa'd, quoting his father, said : The Apostle of Allah (may peace be upon him) ordered a gecko to be killed, and calling it a noxious little creature.

(5243) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : If anyone kills a gecko with the first blow, such and such number of good deeds will be recorded for him ;⁴⁵²² if he kills it with the second blow, such and such

⁴⁵²² The version by Muslim has : "a hundred good deeds will be recorded for him"

number of good deeds will be recorded for him less than the former ; and if he kills it with the third blow, such and such number of good deeds will be recorded for him, less than the former.⁴⁵²³

(5244) Abū Hurairah reported the Prophet (may peace be upon him) as saying : For the first blow seventy good deeds will be recorded.

Chap'er 1885

KILLING THE ANTS

(5245) Abū Hurairah reported the Prophet (may peace be upon him) as saying : A Prophet got down beneath a tree and he was stung by an ant. He ordered regarding the baggage and it was removed from beneath it. He then ordered regarding it and it was burnt. Allah then revealed to him : Why not (just) one ant ?⁴⁵²⁴

(5246) Abū Hurairah reported the Apostle of Allah (may peace be upon him) as saying : An ant stung a Prophet. He ordered a colony of ants to be burned. Allah revealed to him : Because an ant stung you, you have perished a community which glorifies Me.

(5247) Ibn 'Abbās said : The Prophet (may peace be upon him) prohibited to kill four creatures : ants, bees, hoopoes, and sparrow-hawks.

(5248, 'Abd al-Rahmān b. 'Abd Allah quoted his father as saying : When we were on a journey with the Apostle of Allah (may peace be upon him) and he had gone to relieve himself, we saw a *hummarah*⁴⁵²⁵ with two young ones. We took the young ones. The *hummarah* came and began to spread out its wings. Then the Prophet (may peace be upon him) came and said : Who has pained this young by the loss of her young ? Give her young ones back to her. We also saw an ant-hill which we had burned. He asked ? Who has burned this ? We replied : We have. He said : It is not fitting that anyone but the Lord of the Fire should punish with fire.

⁴⁵²³ The animal feels pain if it is killed with several blows. Hence the man who kills with a single blow is rewarded most.

⁴⁵²⁴ The version by al-Bukhārī and Muslim has : "Because an ant stung you, you have burnt a community which glorifies Me." This shows that the animals should not be burnt. Only Allah can punish by fire.

⁴⁵²⁵ A small bird like a sparrow, or a lark.

Chapter 1886

KILLING FROGS

(5249) 'Abd al-Raḥmān b. 'Uthmān said: When a physician consulted the Prophet (may peace be upon him) about putting frogs in medicine, he forbade him to kill them.⁴⁵²⁶

Chapter 1887

THROWING PEBBLES

(5250) 'Abd b. Mughaffal said: The Apostle of Allah (may peace be upon him) prohibited throwing pebbles (in sport) saying: Game is not caught by such means, neither is an enemy injured, but it may sometimes put out an eye or break a tooth.

Chapter 1888

CIRCUMCISION OF GIRLS

(5251) Umm 'Aṭīyyat al-Anṣārīyyah said: A woman used to perform circumcision in Medina. The Prophet (may peace be upon him) said to her: Do not cut severely as that is better for a woman and more desirable for a husband.

Abū Dāwūd said: It has been transmitted by 'Ubaid Allah b. 'Amr from 'Abd al-Mālik to the same effect through a different chain.

Abū Dāwūd said: It is not a strong tradition. It has been transmitted in *mursal* form (missing the link of the Companions):⁴⁵²⁷

Abū Dāwūd said: Muḥammad b. Ḥasan is obscure, and this tradition is weak.

4526. As the Prophet (may peace be upon him) prohibited the killing of frogs, it is unlawful to eat them. Professor Robson says: "The flesh of frogs with olive oil was used as an antidote for snake bite, and the fat was considered helpful for extracting teeth. The prohibition of killing frogs most probably applies only to killing them for medicinal purposes" (*Mishkāt*, p. 949).

4527. The reference is to the circumcision of girls. It was practised in Arabia when Islam came. It is disputed amongst the jurists. Some Shāfi'ī scholars hold that circumcision of girls is obligatory, but others think that it is recommended. 'Aṭā', Aḥmad b. Ḥanbal and some Mālikī jurists also hold that it is obligatory (*wājib*). Abū Ḥanīfah maintains that it is recommended and not obligatory. Mālik also holds that it is recommended. According to Aḥmad, circumcision of women is recommended but it is obligatory on men (*Awn al-Ma'būd*, IV, 541-42).

Chapter 1889

THE WALKING OF WOMEN WITH MEN IN THE ROAD

(5252) Abū Usaid al-Anṣārī said that he heard the Apostle of Allah (may peace be upon him) say when he was coming out of the mosque, and men and women were mingled in the road : Draw back, for you must not walk in the middle of the road ; keep to the sides of the road. Then women were keeping so close to the wall that their garments were rubbing against it.⁴⁵²⁸

(5253) Ibn 'Umar said : The Prophet (may peace be upon him) prohibited that one, i.e. man, should walk between two women.

Chapter 1390

ON A MAN WHO ABUSES TIME

(5254) Abū Hurairah reported the Prophet (may peace be upon him) as saying : Allah Most High says : "The son of Adam injures me by abusing time, whereas I am time. Authority is in My hand. I alternate the night and the day."⁴⁵²⁹

Ibn al-Sarḥ said : "on the authority of Ibn al-Musayyab instead of Sa'id"

THE END

4528. Islam does not allow mixed gathering of men and women. They should remain separate from each other. While walking in the road the women should walk keeping to the sides of the road.

4529. *Al-dahr* means time, long time or the whole period of time. The Arabs in pre-Islamic times believed that the events were brought about by time. Hence they attributed their miseries and misfortunes to time. They used *al-dahr* for fate. They abused time when some misfortune befell them. There were two sections : one believed in Allah and the other in time. The Qur'ān says : "And they say : What is there but our life in this world ? We shall die and we live, and nothing but time can destroy us" (xlv. 24). When Islam came, it prohibited to have this wrong belief and pointed out to them that events are brought about by Allah. Hence it is of no use to abuse time. Besides, since Allah creates time by varying night and day, to abuse time amounts to abusing Allah. The Prophet (may peace be upon him) said : Do not abuse time, for Allah is time, meaning He has the authority of bringing about favourable and unfavourable, pleasant and unpleasant circumstances. *Al-dahr* is not included among the names of Allah. Being time means having full authority over events. This tradition shows that a Muslim should have firm belief in Allah, and should not attribute his misfortunes to time or anything else, and should not abuse it. He should believe that everything comes from Allah (*Awn al-Ma'būd*, IV. 543-44).

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